THE PRI-
MER, SET FVRTH
by the Kinges maiestie & his Clergie, to be taught lerned, and red: & none other to be vsed thorowout all his dominions.

IMPRINTED AT LON-
don vvithin the precinct of the late dissolued house of the graye Frie-
ers by Richard Grafton Prin-
ter to the Princes grace, the
xviii day of August, the
yeare of our lorde
M.D.XLVI.

Cum priuilegio ad imprimendum solum.

An Almanacke

for. xviii. yeres.

The number of yeres.	Easter.	The golden number.	Sondays letter.	Lepe yeare.
M.d.xlvi.	xxv. Apryll.	viii	C B A G F E D	G
M.d.xlvii.	x. Apryl.	ix	C B A G F E D	
M.d.xlviii.	i. Apryl	x	C B A G F E D	
M.d.xlix.	xxi. Apryl	xi	C B A G F E D	
M.d.l.	vi. Apryl	xii	C B A G F E D	
M.d.li.	xxix. Marche	xiii	C B A G F E D	
M.d.lii.	xvii. Apryl.	xiiii	C B A G F E D	B
M.d.liii.	ii. Apryl	xv	C B A G F E D	
M.d.liiii.	xxv. Marche	xvi	C B A G F E D	
M.d.lv.	xiiii. Apryl.	xvii	C B A G F E D	
M.d.lvi.	v. Apryl.	xviii	C B A G F E D	D
M.d.lvii.	xviii. Apryll.	xix	C B A G F E D	
M.d.lviii.	x. Apryl	i	C B A G F E D	
M.d.lix.	xxvi. March	ii	C B A G F E D	
M.d.lx.	xiiii. Apryll.	iii	C B A G F E D	f
M.d.lxi.	vi. Apryll,	iiii	C B A G F E D	
M.d.lxii.	xxix. Marche	v	C B A G F E D	
M.d.lxiii.	xi. Apryl.	vi	C B A G F E D	

MVSEVM BRITAN

SEVM RITAN

K.L. IANV. *ary hath.* xxxi. dayes.

iiii	c	A Ianuarii, Circum. of Chryst.	1	xi
	b	iiii No.	2	xix
xi	c	iii No.	3	viii
	d	Pridie.	4	
xix	e	Nonas.	5	
viii	f	viii Id Epiphanye.	6	xvii
	g	vii Id. Claues, lxx.	7	v
xvi	f	vi Id.	8	
v	g	v Id.	9	xiii
	a	iiii Id.	10	
xiii	b	iii Id. Sol in Aqua.	11	x
ii	c	Pridie.	12	
	d	Idus. S. Hillary.	13	
x	e	xix Kalendes Februa.	14	xviii
	f	xviii kl.	15	viii
xviii	g	xvii kl.	16	xv
viii	a	xvi kl.	17	iiii
	b	xv kl.	18	
xv	c	xiiii kl.	19	
iiii	d	xiii kl. L. Fabi.	20	xii
	e	xii kl.	21	
xii	f	xi kl. S. Vincent	22	
	g			ix
i	a	x kl.	23	
	b	ix kl. S. Timothe.	24	xvii
ix	c	viii kl. Con. of Paul.	25	vi
	d	vii kl. Policar. mar.	26	
xvii	e	vi kl.	27	
vi	f	v kl. Claues, xl	28	xiiii
	g	iiii kl.	29	
xiiii	a	iii kl.	30	
iii	b	Pridie.	31	

K.L. FEBRV. *ary hath* xxviii. dayes

	d	Februarii. Fast	1	
	e	vi Purif. of Mari.	2	
	f	v No. f. Blase ma.	3	
	g	iiii No.	4	
A		iii No. S. Agathe.	5	
	b	Pridie.	6	
	c	Nonas.	7	
	d	viii Id.	8	
	e	vii Id.	9	
	f	vi Id.	10	
	g	Id. Sol in Pisces,	11	
A		iiii Id.	12	
	b	iii Id.	13	
	c	Pridie. S. Valentyn.	14	
	d	Idus.	15	
	e	xviii Kalendas Marcii.	16	
	f	xvii kl.	17	
	g	xvi kl.	18	
A		xv kl.	19	
	b	xiiii kl.	20	
	c	xiii kl.	21	
	d	xii kl.	22	
	e	xi kl. Fast.	23	
	f	x kl. Matth. Ap.	24	
	g	ix kl. The place of	25	
A		viii kl. (leape yere,	26	
	b	vii kl. S. Augustin.	27	
	c	Pridie.	28	

K.L. MARCH hath.xxxi. dayes			K.L. APRIL hath.xxx. dayes.		
iii	d Martii.	1	g Aprilis.		1
	e vii No.	2	A iiii No.		2
xi	f vi No.	3			
	g v No.	4	b iii No.		3
xix	A iiii No.	5	c Pridie. M. Ambrose.		4
			viii d Nonas.		5
v.	b iii No.	6	xvi e viii Id.		6
	c Pridie.	7	v f vii Id.		7
xvi	d Nonas.	8	g vi Id.		8
v	e viii Id.	9	xiii A v Id.		9
	f vii Id. Claues Pasch.	10			
xiii	g vi Id. Sol in Ariete.	11	iii b iiii Id. Sol in Tauro.		10
ii	A v Id. S. Gregory	12	c iii Id.		11
			f d d Pridie.		12
	b iiii Id. Equinoctium.	13	e Idus.		13
ii	c iii Id.	14	xviii f xviii Kalendas Maii.		14
	d Pridie.	15	vii g xvii Claues rogationum.		15
xviii	e Nonas.	16	A xvi kl.		16
vii	f xvi Kalendas Aprilis.	17			
	g xv kl. Edwarde.	18	xv b xv kl. S. Isidore.		17
xv	A xiiii kl. S. Joseph	19	iiii c xiiii kl		18
			d xiii kl. S. Alphege.		19
iiii	d xiii kl.	20	xii e xii kl.		20
	e xii kl.	21	i f xi kl.		21
xii	d xi kl.	22	g x kl.		22
i	x kl.	23	ix A ix kl. S. George		23
	f ix kl. Fall.	24			
ix	g viii kl. Annuntion	25	b viii kl.		24
	A vii kl. of Mari	26	xvii c vii kl. S. Marke.		25
			vi d vi kl.		26
xvii	b vi kl. Ne. of Christ.	27	e v kl. S. Anastasii.		27
iii	c v kl.	28	xiiii f iiii kl. Vltima Pasch.		28
	d iiii kl.	29	iii g iii kl. Claues Ptico.		29
xiiii	e iii kl.	30	A Pridie.		30
v	f Pridie.	31			

K.L. MAYE hath.xxxi.

		dayes.		
xi	b	Maii Philip & Jaco.	1	
	c	vi No. S. Athanasi.	2	xix
xix	d	v No.	3	viii
viii	e	iiii No. Inuē.f.cru.	4	xvi
	f	iii No.	5	
xvi	g	Pxidie Jhon poxt laty.	6	v
v	A	Nonas.	7	
				xiii
	b	viii Id.	8	ii
xiiii	c	vii Id.	9	
ii	d	vi Id.	10	x
	e	v Id. Antony mar.	11	
x	f	iiii Id. Sol in Gemini.	12	
	g	iii Id	13	xviii
xviii	A	Pxidie.	14	viii
viii	b	Idus.	15	xv
	c	xvii Kalendas Iunii.	16	iiii
xv	d	xvi kl. S. Barnabe.	17	
iiii	e	xv kl.	18	xii
	f	xiiii kl.	19	
xii	g	xiii kl.	20	i
i	A	xii kl	21	
				ix
	b	xi kl.	22	
ix	c	x kl.	23	xvii
	d	ix kl.	24	vi
xvii	e	viii kl	25	
vi	f	vii kl.	26	
	g	vi kl. f. Bede.	27	xiiii
xiiii	A	v kl.	28	iii
iii	b	iiii kl.	29	xi
	c	iii kl.	30	
xi	d	Pxidie.	31	

K.L. IVNE hath.xxx.

		dayes.		
	e	Iunii. Nicomedi. mar.	1	
	f	iiii No.	2	xix
	g	iii No.	3	viii
	A	Pxidie.	4	xvi
v	b	Nonas.	5	
	c	viii Id.	6	
	d	vii Id.	7	
	e	vi Id.	8	
	f	v Id.	9	
	g	iiii Id.	10	
	A	iii Id. f. Barnabe.	11	
xii	b	Pxidie. Sol in Can.	12	
	c	Idus.	13	
	d	xviii Kalendas Iulii.	14	
	e	xvii kl.	15	
	f	xvi kl.	16	
	g	xv kl	17	
	A	xiiii kl. f. Marci. & Marcel.	18	
	b	xiii kl.	19	
	c	xii kl.	20	
	d	xi kl.	21	
	e	x kl. f. Alban mar.	22	
	f	ix kl. Fast.	23	
	g	viii kl. Nati. of Jhū.	24	
	A	vii kl.	25	
	b	vi kl.	26	
	c	v kl	27	
	d	iiii kl.	28	
	e	iii kl. Peter and	29	
	f	Pxide. Paule. Ipo.	30	

K.L. IVLY. hath.xxxi. dayes.			K.L. AVGVST hath.xxxi. dayes.		
xii	g Iulii.	1	viii	e Augustii.	1
viii	A vi No. Wil. of Wa.	2	xvi	d iiii No.	2
	b v No.	3		e iii No.	3
xvi	c iiii No.	4		f Pridie.	4
v	d iii No	5	xiii	g Nonas.	5
	e Pridie.	6	ii	A viii Id. Trā. our lo.	6
xiii	f Nonas.	7		b vii Id. The fest of Je.	7
ii	g viii Id.	8	x	c vi Id.	8
	A vii Id.	9		d v Id.	9
x	b vi Id. S. Cirill.	10	xviii	e iiii Id. Laurens m.	10
	c v Id.	11	vii	f iii Id.	11
xviii	d iiii Id.	12		g Pridie.	12
vii	e iii Id. Sol in Leo.	14	xv	A Idus.	13
	f Pridie.	15	iiii	b xix Ka. Sep. Sol in Vir.	14.
xv	g Idus.	13		c xviii kl. Al of our La.	15
iii	A xvii Kalen. Augusti.	16	xii	d xvii kl.	16
	b xvi kl.	17		e xvi kl. Eusebius.	17
xii	c xv kl.	18	ix	f xv kl.	18
i	d xiiii kl.	19		g xiiii kl.	19
	e xiii kl.	20		A xii kl.	20
ix	f xii kl. Mari Mag.	21	xvii	b xi kl.	21
	g xi kl.	22	vi	c x kl.	22
xvii	A x kl.	23		d ix kl. Fast.	23
vi	b ix kl. Fast.	24	xiiii	e ix kl. Marino. apo.	24
	c viii kl. Iames. apo.	25	iii	f viii kl.	25
xiiii	d vii kl. An Pmo. of m.	26	xi	g vii kl.	26
iii	e vi kl.	27		A vi kl. S. Augustyn.	27
	f v kl. Seuē Slepers.	28	xix	b v kl.	28
xi	g iiii kl.	29		c iiii kl. Dece. of S. Jhō.	29
xix	A iii kl.	30	viii	d iii kl.	30
	b Pridie.	31		e Pridie.	31

K.L. SEPtember hath xxx dayes.

xvi	f	Septembris, Chrisost.	1
v	g	iiii No.	2
	A	iii No.	3
xiii	b	Pridie.	4
ii	c	Nonas.	5
	d	viii Id.	6
x	e	vii Id.	7
	f	vi Id. Natiu. of Ma.	8
xviii	g	v Id.	9
viii	A	iiii Id.	10
	b	iii Id. Proth. & Hiach.	11
xv	c	ii Pridie.	12
iiii	d	Idus.	13
	e	xviii Kalen. Octobris.	14
xii	f	xvii Sol in Libra.	15
i	g	xvi kl.	16
	A	xv kl.	17
ix	b	xiiii kl.	18
	c	xiii kl.	19
xvii	d	xii kl. Fast.	20
vi	e	xi kl. S. Matthew.	21
	f	x kl.	22
xiiii	g	ix kl.	23
iii	A	viii kl.	24
	b	vii kl.	25
xi	c	vi kl. S. Lipriane.	26
xix	d	v kl.	27
	e	iiii kl. Fast	28
xviii	f	iii kl. S. Michel.	29
	g	Pridie.	30

K.L. OCTOber hath xxxi. dayes.

xvi	A	Octobris,	1
v	b	vi No.	2
xiii	c	v No.	3
ii	d	iiii No.	4
	e	iii No.	5
x	f	Pride.	6
	g	Nonas.	7
xviii	A	viii Id.	8
vii	b	vii Id. Dionise. ma.	9
	c	vi Id.	10
xv	d	v Id.	11
iiii	e	iiii Id.	12
	f	iii Id. S. Edward.	13
xii	g	Pridie. Sol in Scorpio,	14
i	A	Idus.	15
	b	xvii Ka. Nouembris.	16
	c	xvi kl.	17
ix	d	xv kl. S. Luke euan.	18
xvii	e	xiiii kl.	19
vi	f	xiii kl.	20
	g	xii kl.	21
xiiii	A	xi kl. Mari Mala.	22
iii	b	x kl.	23
	c	ix kl.	24
	d	viii kl.	25
xi	e	vii kl.	26
xix	f	vi kl. Fast.	27
	g	v kl. Simon & Iu.	28
viii	A	iiii kl.	29
xvi	b	iii kl.	30
v	c	ii Fast.	31

K. L. NOVEMber hath xxx. dayes.

	d Nouem. Alhallowen.		1
xiii	e iiii Na. Allollen day.	2	
ii	f iii No.	3	
	g Pfalm.	4	
	A Nonas.	5	
	b viii Id.	6	
xviii	c vii Id.	7	
vii	d vi Id.	8	
	e v Id.	9	
xv	f iiii Id.	10	
iiii	g iii Id S. Martyn.	11	
	A Pridie.	12	
xii	b Idus. Sol in Sag	13	
i	c xviii Kalen. Decem.	14	
	d xvii kl.	15	
ix	e xvi kl. S. Edmund.	16	
	f xv kl.	17	
xviii	g xiiii kl.	18	
vi	A xiii kl.	19	
	b xii kl. S. Edmũd king.	20	
xiiii	c xi kl.	21	
iii	d x kl. Cecile virgyn.	22	
	e ix kl. Clement mar.	23	
xi	f viii kl.	24	
xix	g vii kl. Katherin mar.	25	
	A vi kl.	26	
viii	b v kl.	27	
	c iiii kl.	28	
xvi	d iii kl. Fast.	29	
ii	e Pridie. S. Andrewe	30	

K. L. DECEMber hath xxxi. dayes.

	f Decembris.		1
xiiii	g iiii No.	2	
i	A iii No.	3	
	b Pridie.	4	
	c Nonas.	5	
xviii	d viii Id. S. Nicholas.	6	
vii	e vii Id.	7	
	f vi Id. Concep. of Mr	8	
xv	g v Id.	9	
iiii	A iiii Id.	10	
	b iii Id	11	
xii	c Pridie. Sol in Capri.	12	
i	d Idus. Lucie martyr.	13	
	e xix Kalendas Ianuarii.	14	
ix	f xviii kl.	15	
	g xvii kl.	16	
xviii	A xvi kl.	17	
vi	b xv kl.	18	
	c xiiii kl.	19	
xiiii	d xiii kl. Fast.	20	
iii	e xii kl. Thomas. ap	21	
	f xi kl.	22	
xi	g x kl.	23	
xix	A ix kl. Fast.	24	
	b viii kl. Na. of Christ	25	
viii	c vii kl. Steuen mar.	26	
	d vi kl. S. Jhon.	27	
xvi	e v kl. Childermas.	28	
ii	f iiii kl.	29	
	g iii kl.	30	
xiii	A Pridie.	31	

AN INIVNCTION GEVEN

by the King our soueraigne lordes most excellent maiestie for the autorising and establishing the vse of this Primer.

HENRY THE VIII.

by the grace of God kyng of Englande, Fraunce, and Ireland, defendour of the faith, & of the church of Englande and also of Irelande in yerth the supreme hedde. To all and singuler our subiectes, aswel Archbishops, Bysshoppes, Deanes, Archedeacons, Prouostes, persons, vicars, curates, priestes and all other of the Clergie: as also all estates and degrees of the laye fee, and teachers of youth within any our realmes, dominiõs, & countries gretyng. Emong the manyfold busines, and most weightie affaires appertayning to our regall authoritie and office, we much tenderyng the youth of our realmes, (whose good education and vertuous bryngyng vp redouneth most highly to the honoure and prayse of almightie God) for diuers good considerations, & specially for ỹ the youthe by diuers persons are taught the Pater noster, the Aue maria, Crede, and .x. commaundementes all in Latin and not in Englyshe, by meanes wher of the same are not brought vp in ỹ knowledge of their fayeth, dutie and obedience, wherein no Christen person ought to be ignorant. And for that our people and subiectes which haue no vnderstanding in the Latin tong and yet haue the

knowledge of readyng, may praye in their vul-
gar tong, which is to them best knowne: that by
the meane therof they should be the more prouo-
ked to true deuotion, and the better set theyr her
tes vpon those thinges that they pray for. And
finallye, for the auoydyng of the diuersitie of
primer bokes that are nowe abrode, wherof are
almost innumerable sortes, which minister oc-
casion of contentions and vaine disputations
rather then edyfy, and to haue one vniforme
ordre of al suche bokes throughout all our do-
minions, both to be taught vnto children, & al-
so to be vsed for ordinary praiers of al our peo-
ple not learned in the Latin tong: haue set furth
this Primer or boke of praiers in Englyshe to
be frequented and vsed in and throughoute
all places of our sayde realmes and dominiõs
as well of the elder people, as also of the youth
for their common and ordinary praiers, willing
commaundyng, and streightlye charging, that
for the better bringing vp of youth in the know
ledge of their dutie towardes god, their prince,
and al other in their degree, euery scole mayster
and bringer vp of yong beginners in learning
next after their. A. B. C. now by vs also set furth
do teach this Primer or boke of ordinary pray-
ers vnto them in Englyshe, and that the youth
customably and ordinarily vse the same vntyll
they be of competent vnderstandyng and know
ledge to perceiue it in Latin. At what tyme they
maye at their libertie ether vse this Prymer in

Englyshe.

Englyshe, or that which is by our autorytie like wyse made in the Latin tong, in al poyntes correspondent vnto this in Englysh. And furthermore we streightly charge & cõmaund aswel all and singuler our subiectes and sellers of bokes as also al scholemasters and teachers of young childrē within this our realme and other our dominions as they entende to haue our fauoure and auoyde our displesure by the contrary, that immediatly after this our sayed Prymer is publyshed and imprinted, that they ne any of them bye, sell, occuppe, vse, nor teache preuely or apertly any other primer ether in Englyshe or Latin then this, nowe by vs published, which with no smal study, trauayl, and labor, we haue purposely made to the high honor and glory of almightie god, and to the commoditie of our louing and obedient subiectes, and edefying of the same in godly contemplation and vertuous exercise of prayer.

Geuen at our palayce of Westminster the. vi. daye of Maye in the xxvii. yere of our reigne.

Ure father which art in heauen
halowed be thy name.
Thy kyngdome come.
Thy wyl be done in yerth as it
is in heauen.
Geue vs thys day our dayly
breade.
And forgeue vs our treſpaſes as we forgeue
them that treſpace agaynſt vs.
And let vs not be led into temptation.
But deliuer vs from euyl. Amen.

The ſalutation of the Angel to the
bleſſed virgyn Mari.

HAile Mari ful of grace, the lord is with the
Bleſſed art thou among women, and bleſ-
ſed is the fruit of thy wombe. Amen.

The Crede or .xii. articles of the
chriſten fayth.

I Beleue in God the father almightie, ma-
ker of heauen and yerth.
And in Jeſu Chryſt his only ſonne our lorde.
Which was conceiued by the holye goſt, borne
of the virgyn Mari.
Suffered vnder ponce Pilate, was crucified
dead, buried, and deſcended into hel.
And the thirde daye, he roſe again from deth.
He aſſended to heuen, and ſitteth on the righte
hand of God the father almightie.
From thence he ſhal come to iudge the quick
and the dead.
I Beleue in the holy goſt.
The holy catholyke churche.

The

The communion of sayntes: the forgeuenes of synnes.

The resurrection of the body.
And the lyfe euerlastyng. Amen.

The.x.commaundementes of almyghtie God

Thou shalt haue none other goddes but me
Thou shalt not haue any grauen Image nor any lykenes of anye thyng, that is in heuen aboue, or in yerth beneth, or in the water vnder the yerth, to the intent to do any godly honoure or worshyp vnto them.
Thou shalt not take the name of thi lord God in vayne.
Remember ỹ thou kepe holy the Saboth day
Honour thy father and thy mother.
Thou shalt do no murdre.
Thou shalt not commit adultry
Thou shalt not steale.
Thou shalt not beare false witnes agaynst thy neighbour.
Thou shalt not vnlustly desire thy neighbours house, nor thi neighbours wife, nor his seruaunt nor his mayd, nor his Oxe, nor his Asse, nor any thyng that is thy neighbours.
Lorde, into thi handes I commende my spirit
Thou hast redemed me, Lorde God of truth.

Grace before dynet.

The eyes of all thinges trust in the, O Lord thou geuest them meat in due season. Thou doest open thi hand, and fillest with thy blessing euery liuyng thing, Good lorde blesse vs and al

thy

thy gyftes, which we receiue of thy bounteous liberalite Through Christ our Lorde, Amen

The kyng of eternal glory, makevs partenerg of thy heuenly table. Amē. God is Charitie, and he that dwelleth in Charitie, dwelleth in God, and God in hym. God graūt vs all to dwell in hym. Amen.

Grace after dyner.

The god of peace & loue, vouchsafe alwaye to dwel wyth vs, And thou Lord haue mercy vpon vs, Glory, honoure, and prayse be vnto the O god whych hast fed vs from our tēdre age, and geuest sustenaunce too euerye liuyng thyng: replenysh our hertes with ioy and gladnes, that we alway hauing sufficiēt, may be rich and plentiful in all good workes, through oure Lorde Jesu Christ. Amen,

Lord haue mercy vpon vs. Christ haue mercy vpon vs. Lorde haue mercy vpon vs. Oure father whiche. &c. Let vs not be led into temtation. But delyuer vs from euel. Lorde heare my prayer. And let my cry come to the. From the fyrye dartes of the deuyl bothe in weale and wo, our sauiour Christ be our defence, buckeler and shyld Amen

God saue the Churche, oure kyng, and realme, & god haue mercy vpon all Christen solles. Amē

Grace before supper.

O Lord Jesu Christ, without whom nothyng is swete nor sauery, we beseche the to blesse vs & our supper, & wyth thy blessed presence to

chere

chere our hertes, that in al our meates and dzyn
kes we maye taſt and ſauoure of the to thy ho=
noz and glozye, Amen.

Grace after ſupper.

BLeſſed is God in al his gyftes, And holy in
all his wozckes. Our helpe is in the name
of the lozde who hathe made bothe heauen and
yerth. Bleſſed be the name of our lozde, From
hence furth wozlde without ende.

MOſt mightie lozd and merciful father, we
yelde the hartie thankes foz our bodely ſu=
ſtenaũce, requiring alſo moſte intirelye thi
gracious goodnes, ſo to fede vs with
the fode of thy heuenly grace that
we maye wozthely glozyfye thy
holy name in this life & after
be partakers of the life e=
uerlaſting, Thzough
our Lozde Jeſus
Chriſt. Amen.

God ſaue the Church, our kyng and
realme, and God haue mercy vp=
pon al chzyſten ſolles, Amen.

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EN

O LORDE, OPEN thou my lippes. And my mouth, shall shewe thy prayse.

O God, to helpe me make good spede.

Lorde, make haste to succor me.

Glory to the father, and to the sonne, and to the holy ghoste.

As it was in the beginnyng, and is now, and euer shalbe, world without ende. Amen.

HAyle Mary full of grace, the Lorde is with thee, blessed art thou emonges women, and blessed is the fruite of thy wombe. Amen.

Venite exultemus. Psalm. xciiii.

Along. stirryng to the prayse of God.

COme and let vs reioyce vnto the Lorde, let vs ioyfully syng to God our sauior, let vs come before his face with cõfession & thankes geuyng, and syng we ioyfully vnto hym in Psalmes.

For God is a greate lorde, & a greate

kyng ouer al goddes, which doth not forsake his people, in whose power are al the coastes of the yerth, & he beholdeth the toppes of the mountaines. The sea is his, for he hath made it, & his handes haue fashioned the yerth also: come therfore and let vs worship and fal doune before god, let vs wepe before the lord who hath made vs, for he is our Lorde God, and we are his people and the shepe of his pasture. To daie if ye here his voyce se that ye harden not your hertes as in the bitter murmuryng in the tyme of tentacion in wildernes, where your fathers tempted me, proued me, & sawe my workes Fortieres was I greued with this generacion, and I said euer thei erre in their hertes, thei haue not knowen my waies, to whom I swore in mine anger that thei should not enter into my rest. Glory to the father and to the. &c. Haile Mari full of grace, the lord. &c. As it was in the beginnyng. &c. Amen

℣ The hymne. Iamlucis orto. &c.

Now

NOw ỹ cherfull day doth spryng
Unto God praie wee and syng,
That in all workes of the daie,
He preserue and kepe vs aye.
That our tong he maie refrain,
From all strief and wordes vain,
kepe our iyes in couerture,
From all euill and vain pleasure.
That our hertes bee voyded quite,
From phansy and fonde delighte,
Thinne diet of drynke and meate,
Of the flesshe to coole the heate.
That whē the daie hence doth wēd,
And the course the night doth lende,
By forbearyng thynges worldly,
Our god we maye glorifie. Amen.

Domine dominus noster. Psal. viii.

Of the prayse, and honor and glory of Christ.

O Lorde, Whiche art our Lorde how maruelous is thy name ouer all the yearth:
For thy magnificence, is exalted aboue the heauens.
Thou hast anaūced thy praise, bi the

mouthes of infantes and suckyng bab-
bes, in dispite of thyne enemies, for to
confound the aduersary and reuēger.
For I shall behold the heuens, whi-
che are the worke of thy fyngers, the
Moone and the sterres, whiche thou
hast ordayned.
What is man, that thou art so mind-
full of hym? Or what is the sonne of
man that thou so regardest hym?
Thou hast made hym somewhat in-
ferior to Angelles, thou hast crouned
hym with glory and honor, and hast
made hym Lorde vpon the woorkes
of thyne handes.
Thou hast put al thynges in subiec-
cion vnder his fete: all maner of shepe
and oxen, yea, moreouer the cattell of
the felde, fowles of the ayre, and fishes
of the sea, whiche walke in the pathes
of the sea.
O Lorde whiche art our lorde, how
meruey lous is thy name ouer all the
yearth.
Glory to the father, and to the sonne

and

and to the holy ghoste.
As it was in the beginnyng, and is now, and euer shalbe world without ende. Amen.

Cœli enarrant gloriam dei. Psal. xviii,

Of the glory of God, whiche is shewed by his creatures, and of his holy and immaculate lawe.

THe heauens declare the glory of god, and the firmamẽt sheweth his handy workes.
Daie vnto daie, vttereth out speche: and night vnto night, openeth knowledge.
There be nether speches nor lãguages, but that ỹ voyces of thẽ be heard
Their sounde hath gone furthe into all landes, and their wordes through the coastes of the rounde yearth.
He hath pighte his pauilion in the sunne, and he is like a bridgrome comynng out of his chamber.
He shal reioyce as a giaunt to runne his course, his progresse is from the high heuen.

And his course is vnto the farthest part thereof, neither is there any that can hide hym from his heate.

The lawe of the Lorde is pure, conuertyng soules: the testimony of the Lorde is faithfull, geuyng wisedome to the simple.

The cõmaundementes of the lorde bee righte, comfortyng the hertes: the Lordes precept is pure, geuyng light to the iyes.

The feare of the lorde is holy, euermore continuyng, the iudgementes of the Lorde are true, and all together righteous.

They are to bee desired aboue golde and precious stones, and more swete then the hony and the hony combe.

Verely thy seruaunt obserueth them in kepyng them is greate reward.

Who cã compryse his fautes? pourge me from my secrete synnes, and from straungers saue thy seruant.

If they haue not the maistery of me then shall I be cleane, and shalbe pur-

ged

ged from the greateſt ſynne.
And the wordes of my mouthe ſhalbe pleaſant, & the meditacion of myne hertte acceptable in thy ſight alwaie.
O Lorde thou art my helper and my redemer.
Glory to the father, and to the ſonne, and to the holy ghoſte.
As it was in the beginnyng, and is now, and euer ſhalbe. &c. Amen.

Domine eſt terra. Pſalm. xxiii.

Of the innocencie of them that ſhall go to heuen, & of the reſurrecciō of Chriſt.

The yearth is the lordes and the plenty therof, the round worlde and all that dwell therein.
For he hath founded it vpō the ſeas and hath ſtayed it vpon the fluddes.
Who ſhall aſcend into the hill of the Lorde? or who ſhall ſtand in his holy holy place.
He that is innocente of his handes, and hath a cleane herte, whiche hath not taken his ſolle in vain, nor hath

swoyne to deceiue his neighboz.
He shall receiue blessyng of the loyde and mercie of God his sauioz.
This is the generacion of them that seke hym, of them that seke the face of the God of Jacob.
Ye princes open your gates, and ye eternall gates open your selues, and the kyng of glozy shall enter in.
Who is this same kyng of glozy? A strong Loyde, and a mightie, a Loyde mightie in battaill.
Ye princes open your gates, and ye eternall gates open your selues, and the kyng of glozy shall enter in.
Who is this same kyng of glozi? the loyde of powers, he is ỹ kyng of glozy.
Glozy to the father, and to the sonne,
As it was in the beginnyng, and is now, and euer shalbe..&c. Amen.

℣ The antheme.

Christ is of power, euer perfitely to saue theim that come vnto GOD by hym: and he liueth euer to make intercession foz vs.

Our

Our father which art in heauen. &c.
And let vs not be led into temptation.
But delyuer vs from euill.

℣ The Blessyng.

The euerlastynge father bless vs with his blessyng euerlasting. Amen.

℟ The fyrst lesson. Esaie. xi.

A Rodde shall come furth of the stocke of Jesse, and a blossome shall florish out of his roote. The spirit of the Lord shal rest vpon him, the spirit of wisdom and vnderstanding, the spirit of counsell and strength, the spiryt of knowledge and godlinesse, and the spirit of the feare of the Lord shall replenish hym. He shal not geue sentẽce by the sycght of the eies, nether reproue by here say, but he shal iudge the poore people by iustyce, and in equitie shall he reproue for the meke people of the yearth, he shall smite the yearth with ye rod of his mouth, and with the spirit of his lippes shall he kyl the vngodly. Righteousnes shall be the girdle of his loynes, and faithfulnes

fulnes the buckle of his reynes.
Thus saith the Lord: turne vnto me and ye shalbe saued.

¶ The blessyng.

God the sonne of God vouchesafe to helpe and succur vs.

¶ The second lesson.

Luke i. The aungell Gabriell was sent frō God into a cytie of Galile named Nazareth, to a virgyn which was ensured to a man, whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And when the angell came vnto her, he sayd,: Hayle full of grace, the Lord is with the. Blessed art thou among womē. And whē the virgin hearing these wordes was troubeled with them, and mused with her selfe what maner of salutacion it shuide be: the Angell sayd to her. Feare not Mari, be not abashed, for thou hast found fauour in the syght of God. Lo, thou shalt cōceiue in thy wombe, and shalt bryngе furth a sonne, and thou shalt call his name Jesus, he shall be great

and

and shalbe called the sonne of the hyghest, & the Lord God shal geue vnto hym the seate of Dauid, his father. And he shall reigne ouer the house of of Jacob for euer, and his kyngdome shall haue no ende.

Thus sayeth the Lorde: turne vnto me, and ye shalbe saued.

℣. The blessyng.

The grace of the holy goste illumine. vs in heart and body.

℣. The thyrd lesson.

Then sayde Mari to the angel, how may this be done: for I haue not knowledge of mā. And the angel answering saide vnto her. The holy goste shall come from aboue into the, and the power of the highest shal ouershadowe the. And therfore that holy one that shalbe borne of the, shal be called the sōne of God. And lo, thy colyn Elizabeth, hath also conceyued a sonne in her old age, and this is the fyrst moneth sith she conceiued, which was called the barreyn woman, for Luke. i.

there is nothyng impossible to God,
To this Mari answered, loo, I am the handmayde of our lord, be it done vnto me as thou hast spoken.
Thus saith the lord: turne vnto me, and ye shalbe saued.

Te deum laudamus,

The prayse of God, the father, the soune, and the holy gost.

WE prayse the O God, we knowveledge the to be the Lorde.
All the yearth doth worshyp the, the father euerlastyng.
To the all angels crye aloude, the heauens and all powers therin.
To the Cherubin and Seraphin continually do cry.
Holy. Holy. Holy. Lord God of Sabaoth.
Heauen and yearth: are full of the maiestie of thy glory.
The glorious company of the Apostles, prayse the.

The

The goodlye felowshyp of the prophetes, prayse the.
The noble army of martyres, praise the.
The holye churche, throughout all the world doth knowledge the,
The father of an infinite maiestie.
Thy honorable, true, and onely son.
Also the holy gost the comforter.
Thou arte the kynge of glorye, O Christ.
Thou art the euerlastyng sonne of the father.
When thou tookest vpon the to delyuer man, thou dydest not abhorre the virgins woombe.
When thou haddest ouercome the sharpnesse of death, thou dyddest ope the kingdom of heauen to al beleuers
Thou syttest on the ryght hande of God in the glory of the father.
We beleue that thou shalt come too be our iudge.
We therfore praye the, helpe thy seruauntes, whome thou hast redemed

with thy precious blood.

Make them to be nombred with thy saintes in glory euerlastyng.

O lorde saue thy people, and blesse thyne herytage.

Gouerne them, and lyfte them vp for euer.

Day by day we magnyfie the,

And we worshype thy name, euer world without ende.

Vouchsafe O lorde, to kepe vs this day without synne.

O lorde, haue mercy vpon vs, haue mercy vpon vs.

O lord, let thy mercy lyghten vpon vs, as our trust is in the.

O lord, in the haue I trusted, let me neuer be confounded.

℣ The versycle.

Pray for vs holy mother of God.

℟ The answere.

That we be made worthy to attayne the promyses of Christ.

O God

GOD TO HELPE me make good spede.
LORD make haste to succur me.
GLORI to the father, and to the sonne. &c.
As it was in the begynnyng, and is now, and euer shalbe. &c. Amen.

Deus miseriatur nostri. Psal. lxvi.

A prayer for the fauour and knowledge of God, and that his praise mai be spred thorough out all the worlde.

GOD haue mercy vpon vs, and be good vnto vs, he shewe vs his bryght countenaunce, and haue mercy vpon vs.
That we may knowe thy waye in yearth, and thy sauyng helth amonge al nations.
Let the people magnifie the O God let all the people maguifie the.
Let the people be glad and ioyfull, bycause thou rulest the people with equitie, also doest ordre the nacions in yearth.

Let the people magnify the, O God let all the people magnifye the, the yearth hath brought furth her fruite. God our God bleſſe vs, God bleſſe vs, and all the coſtes of the yearthe feare hym.

Glory to the father. &c.

As it was in the beginning. &c. Amen

Benedicite omnia opera. Daniel, iii.

The ſong of the thre chyldren, wherwith they prayſed God, walkyng in the fyre.

PRaiſe ye the lord al the workes of the lord prayſe and exalt hym for euer.

The aungelles of the lord, prayſe ye the lord: ye heauens prayſe the lord.

Ye waters, al that are aboue heauen, prayſe the lord: all the powers of the lord, prayſe ye the lord.

The ſunne and moone, prayſe ye the Lord, ſterres of the firmament, praiſe ye the lord.

The rayne and the dewe prayſe ye

the

the lord, all the wyndes of God prayse ye the lord.

Hyer and heat, prayse ye the lord wynter & sommer prayse ye the lord.

Dewes and hoare frostes prayse ye the lord, frost and cold, prayse ye the lord.

Ice and snow, prayse ye the lorde, nightes and dayes, praise ye the lord.

Light and darkenesse, prayse ye the lord, lightening and cloudes, prayse ye the lord.

The yearth, prayse the lorde, laude and exalte hym for euer.

Mountaynes and hylles, prayse ye the lord, all that spryngeth vpon the yearth, prayse ye the lord.

Ye welles and sprynges, prayse ye the lord, seas & fluddes, praise ye the lord.

Great fishes and al that moue in the waters, prayse ye the lorde: all bydes of the ayer, prayse ye the lord.

All beastes and cattell, prayse ye the lorde: ye chyldren of men, prayse the lord.

Let Israell praise the Lord, laude hym and exalt hym for euermore.
Ye preestes of the Lord, prayse the lord: ye seruauntes of the lord, prayse the lord.
Ye spirites and soules of righteous men, praise the lord, ye holy and meke in hart, prayse the Lorde.
Anania, Azaria Misael, prayse ye the lord, laude and exalt hym for euermore.
Blesse we the father, the sonne, and the holy goost: praise we hym and exalt hym for euermore.
Blessed art thou lorde in the firmament of heauen: thou art prayse worthy, glorious, and exalted, worlde without ende.

Laudate dominum de cœlis. Psal. cxlviii.

All creatures are prouoked to the prayse of God.

PRaise the Lord ye that be in the heauens, prayse ye hym in the high places.

Prayse ye him al his angelles, al his powers prayse ye hym.
Prayse ye hym sunne and moone, all sterres and lyght prayse ye hym.
O heauens of heauens praise ye him and the waters aboue heauen, prayse the name of the lord.
For by his word all thynges were made, by his commaundemente all thynges were created.
He hath stablished thē euerlastingly he hath set a lawe that shal not passe.
Praise the lord ye that be of ỹ yearth dragons and all the depe places.
Fyer, hayle, snowe, yse, stormes of windes, that do his cōmaundement.
Mountaines and al litle hilles, trees bearyng fruyte and all Cedres.
Beestes and all maner of cattell, serpentes, and all fethered foules.
Kynges of the yearth and all people princes and all iudges of the yearth.
Youth and virgins olde and yonge, let them prayse the name of the lorde for the name of hym only is exalted.

The prayse of hym is aboue heauen and yearth, and he hath exalted the myght of his people.
He be prayled in all his saintes, sonnes of Israel, the people approching vnto hym.

The antheme.

O wonderful exchaunge, the creatour of mankinde, takyng vpon hym a liuyng bodye, hath not disdayned to be borne of a virgyn and he being made man without sede of man, hath graunted vnto vs his godhead.

The Chapiter. Maria virgo sẽper. &c.

VIrgin Mari, reioyce alwaye, which hast borne Chryste the maker of heauen and earth: For out of thy wõbe thou hast brought furth the sauiour of the worlde. Thankes be to God.

The Hymne. Ales diei nuncius.

THe bryde of day messinger, Croweth and sheweth, that lyght is nere:
Chryst the fryrer of the hert, would e

woulde we shuld to lyfe conuert.
Upon Jesus let vs cry,
wepyng, prayng, sobrely,
Deuout prayer, meynt with wepe,
Suffreth not pure hart to slepe.
Christ shake of, our heuy slepe,
Breke the bondes, of nyght so depe,
Our olde synnes, clense and skoure,
Lyfe and grace, into vs powre.

¶ The song of Zacharie. Benedictus, Luke.i.
Thankesgeuyng for the performaunce of Gods promyse.

BLessed be the Lorde God of Israell, for he hath visited and redemed his people And hath lifted vp ꝑ horne of saluation to vs, in the houle of his seruaunt Dauid.
As he spake by the mouth of his holy Prophetes, whiche hath ben syns the world began.
That we shulde be saued from our enemies, and from the handes of all that hate vs.
To performe the mercy promysed

Let Israell praise the Lord, laude hym and exalt hym for euermore.
Ye priestes of the Lord, prayse the lord: ye seruauntes of the lord, prayse the lord.
Ye spirites and soules of righteous men, praise the lord, ye holy and meke in hart, prayse the Lorde.
Ananie, Azaria Misaell, prayse ye the lord, laude and exalt hym for euermore.
Blesse we the father, the sonne, and the holy gost: praise we hym and exalt hym for euermore.
Blessed art thou lorde in the firmament of heauen: thou art prayse worthy, glorious and exalted, worlde without ende.

Laudate dominum de coelis. Psal. cxlviii.

All creatures are prouoked to the prayse of God.

PRaise the Lord ye that be in the heauens, prayse ye hym in the high places.

Prayse ye hym al his angelles, al his powers prayse ye hym.
Prayse ye hym sunne and moone, all sterres and lyght prayse ye hym.
O heauens of heauens praise ye hym and the waters aboue heauen, prayse the name of the lord.
For by his word all thynges were made, by his commaundemente all thynges were created.
He hath stablished thē euerlastingly he hath set a lawe that shal not passe.
Prayse the lord ye that be of ỹ yearth dragons and all the depe places.
Fyer, hayle, snowe, yse, stormes of windes, that do his cōmaundement.
Mountaines and al litle hilles, trees bearyng fruyte and all Cedres.
Bestes and all maner of cattell, serpentes, and all fethered foules.
Kynges of the yearth and all people princes and all iudges of the yearth.
Youth and virgins olde and yonge, let them prayse the name of the lorde for the name of hym only is exalted.

The prayse of hym is aboue heauen and yearth, and he hath exalted the myght of his people.
He be prayled in all his saintes, sonnes of Israel, the people approching vnto hym.

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O wonderful exchaunge, the creatour of mankinde, takyng vpon hym a liuyng bodye, hath not disdayned to be borne of a virgyn and he being made man without sede of man, hath graunted vnto vs his godhead.

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VIrgin Mari, reioyce alwaye, which hast borne Chryste the maker of heauen and earth: For out of thy wõbe thou hast brought furth the sauiour of the worlde. Thankes be to God.

¶ The Hymne. Ales diei nuncius.

THe byrde of day messinger,
Crowyth and shewyth, that
ivght is nere:
Chryst the fryrer of the hert,
would e

woulde we ſhuld to lyfe conuert.
Upon Jeſus let vs cry,
Weppng, prayng, lowely,
Deuout prayer, meynt with wepe,
Suffreth not pure harr to ſlepe.
Chriſt ſhake of, our heuy ſlepe,
Breke the bondes, of nyght ſo depe,
Our olde ſynnes, clenſe and ſkoure,
Lyfe and grace, into vs powre.

¶ The ſong of Zacharie. Benedictus, Luke.i.
Thankesgeuyng for the performaunce of Gods promyſe.

BLeſſed be the Lorde God of Iſraell, for he hath viſited and redemed his people
And hath lifted vp ꝑ horne of ſaluation to vs, in the houſe of his ſeruaunt Dauid.
As he ſpake by the mouth of his holy Prophetes, whiche hath ben ſyns the world began.
That we ſhulde be ſaued from our enemies, and from the handes of all that hate vs.
To performe the mercy promyſed

to our fathers, and to remembre his holy couenaunt.

To perfourme the othe whiche he ſware to our father Abraham, that he would geue vs.

That we beyng delyuered out of the handes of our enemies, myght ſerue hym without feare.

In holyneſſe and righteouſneſſe before hym, all the dayes of our lyfe.

And thou chylde, ſhalt be called the Prophet of the hygheſt, for thou ſhalt go before the face of the Lord, to prepare his wayes.

To geue knowledge of ſaluation vnto his people, for the remiſſion of theyr ſynnes.

Through the tendre mercye of oure God, whereby the day ſpryng from an hygh hath vyſited vs.

To geue lyght to them that ſytte in darknes and in the ſhadow of death, and to guyde our fete into the way of peace.

Glory to the father, &c.

As it was in the begin. &c. Amen.

℣. The antheme.

BLessed be they, that heare the
words of God, and kepe the same

℣. The verselle.

O lord shewe thy mercy vnto vs.

℟. The answere.

And gyue to vs thy saluation.

℣. Let vs praye.

OAlmyghtie we beseche the lord God
that thy seruauntes may enioy
continuall helthe of bodye and soule.
And that (the gracious virgin Mari
praying for vs) we may be delyuered
from this present heuynes, and haue
the fruition of eternall gladnesse.
Through Christ our lord. Amen.

℣. Of the holy gost.

COme holy spirit of God, inspire the
hartes of them that beleue in the, and
kyndle in them the fyre of thy loue.

Let vs praye.

OGod which by the information
of the holy gost, hast instructed

the

the hartes of thy faythful, [illegible] in the same spirit to haue right vnder standing, and euermore to reioyce in his holy cõsolation. Through Christ our lord. Amen.

℣ Of the holy Trinite.

Helpe vs, saue vs, iustifye vs, O blessed Trinite.

℣ Let vs pray.

ALmighty and euerlasting god which hast graunted to vs thy seruauntes by confession of the true faith for to acknowledge the glory of the eternal trinite, and to honour the one God in thy almyghtye maiestie: we beseche the, that throughe stedfastnesse in the same faith, we maye be alway defended from al aduersitie Whiche lyuest and reignest one God world without ende. Amen.

℣ Of the Crosse of Christ.

We oughte to glory in the Crosse of our Lord Jesus Christ.

Let vs pray.

O God, whiche hast ascended thy

most

most holy Crosse, and hast geuē lyght to the darknesse of the worlde, vouchsafe to illumine, visyt and comfort both our hartes and bodyes, whiche lyuest and reignest God, world without ende. Amen.

℣ Of the holy Apostles.

Ye be they that haue left all thynges and haue followed me, ye shal receiue an hundred fold, and haue the possessi on of euerlastyng lyfe.

℣ Let vs pray.

ALmightie God, regard our infirmitie, and for that the burden of oure iniquitie oppresseth vs: Graunte that by the praier of thy glorious Apostles, we may haue relefe and strength to folow the confession of theyr fayth. Through Christe our Lorde. Amen.

Of the holy Martyrs.

The soules of saintes reioyse in heauen, which haue followed the steppes of Christ, and because they haue shed theyr blod for his loue, therfore shal

they reigne with Christ for euer.

℣ Let vs pray.

GRaunt to vs almyghtye God, that we which knowe that thy glorious Martyrs were strõg in confession of thy fayth, may haue the ioy of their felowshyp in euerlasting gladnesse. Through Christ our lord. Amẽ.

℣ For peace.

LOrd lend vs peace in our dayes, for ther is none other that fyghteth for vs, but onely thou O lord God.

℣ Let vs praye.

O God from whome al holy desyres, all good counsels, and all iust workes do procede, geue vnto thy seruauntes that laine peace, whiche the world cannot geue, that our hartes being obedient to thy commaundementes, and the feare of our ennemyes taken away, our tyme may be peaceable by thy protectiõ. Through Christ our lord. Amen.

℣ A prayer of the passion.

CHrist suffered for vs, leuyng vs example

exãple that we shuld folowe his steppes who dyd no synne, neyther was ther any gyle found in his mouth.

℣ The versicle.

We worshyp the Christ, with prayse and benediction.

℟ The answere.

For thou hast redemed the world frõ endlesse affliction.

℣ Let vs praye.

LOrde Jesu Christ sonne of the liuing God, let thy holy Passiõ Crosse and death, betwene thy iudgement & our soules both now & at the houre of death. And moreouer vouchsafe to graũt vnto the lyuyng mercye and grace, to the dead, pardõ and rest, to thy holy church peace and cõcorde, and to vs wretched synners lyfe and ioy euerlasting: which liuest and reignest God with the father and the holi goste world without ende. Amen.

The glorious passiõ of our lord Jesu Christ, deliuer vs frõ sorowfull heuinesse, & bringe vs to the ioyes of paradise. Amẽ.

The Prime.

O GOD TO HELPE me make good spede. O lorde make haste to succur me.

Glory to the father, and to the sonne. &c.

As it was in the begynnyng, and is now, and euer shalbe. &c. Amen.

¶ The hymne.

BElowe of thy fathers lyght, Lyght of light and day most bryght,
Christ that chasest awaye nyghte,
Ayde vs for to pray aright.
Driue out darknes, frō our mindes,
Driue away the flocke of fendes,
Droulynes, take from our eyes,
That from slouth we may aryse.
Christ vouchsafe mercy to geue,
To vs all that do beleue,
Let it profit vs that pray,
All that we do syng or say. Amen.

¶ All

Confitemini domino quoniam bonus. Psal, cxvii.

All men are prouoked to magnifie and prayse the Lord God.

PRayse the Lord, for he is good, for his mercye is euerlastyng.

Let Israell saye nowe that he is good, for his mercy is euerlasting.

Let the house of Aaron saye nowe, that his mercy is euerlastyng.

Let al that feare the Lord saie now, that his mercy is euerlastyng.

In my trouble I called vpon the Lord, and the Lorde hath heard me at large.

The Lord is my helper, I wyll not feare what man doth to me.

The Lord is my helper, and I shall despise myne enemies.

Better it is to truste in the Lorde, then to trust in man.

Better it is to trust in the Lord, then to trust in Princes.

All nations haue compassed me, yet

in the Lordes name haue I vanquis
shed them.
They lyng in wayte haue closed me
in, yet in the lordes name haue I van-
quished them.
They haue swarmed about me lyke
bees, and they haue burnt me as fyre
amonge thornes: yet in the lordes
name haue I vanquyshed them.
I was thrust at with violence, redy
to fall, and the lord succoured me.
My strength and prayse is the lorde,
and he is made my saluation.
The voyce of reioysing and of helth
is in the tabernacles of the iust.
The Lordes ryghte hande hathe
wrought the strēgth, the lordes right
hande hathe exalted me: the lordes
right hande hath wrought ỹ strength
I shall not dye, but I shal lyue, and
I shal shewe the workes of the Lord
The lorde hath chasted and chasted
me, and hath not put me to death.
Open me the gates of righteousnes,
and I entering therby shall prayse

the

the Lord, this is the lordes gate, the righteous shall entre therby,

I wyll prayse the O lorde (bycause thou hast hearde me) and thou art become my saluation.

The stone which the buylders caste awaye, is made the hedestone of the corner.

This is done by the lord, and it is meruelous in our eyes.

This is the daye Whiche the Lorde made, let vs reioyse & be mery therin.

O lord saue thou me, O lord make me prosper, blessed is he that cõmeth in the lordes name.

We haue blessed you, that be of the lordes house, God is the Lorde, and he hath geuen lyght vnto vs.

Appoynt ye a solempne holy daye, decked with bowes, to the corner of the aulter,

Thou art my God, and I shall render thankes to the: thou art my God and I shall exalte the.

I shall prayse the O Lord, for thou

hast

hast heard me, and art become my saluation.

Prayse the lorde, for he is good. for his mercy is euerlastyng.

Glory to the father. &c.

As it was in the beginning. &c. Amen.

℣ The antheme.

BLessed are the poore in spirit, for theirs is the kingdom of heauen: Blessed are they that mourne, for they shall receyue comfort.

℣ The verlycle.

Lorde heare my prayer.

℟ The answere.

And let my cry come to the.

℣ Let vs praye.

LOrd Jesu Christ moost poore and milde of spirite, which didest mourne and lament for our synnes and infidelitie. Graunt vs lykewyse to be poore and mylde of spirit, and so to wepe and waile for oure offẽces, ỳ we maye be parteners of thy heuẽly kingdõ: which liuest & reignest God world without ende. Amen.

The

¶ The third houre.

O GOD, TO HELPE me make good spede.
Lorde make haste too succour me.
Glory to the father, and to the sonne, and to the holy gost.
As it was in the beginning. &c.

¶ The Hymne.

MIghti ruler God moost true
which doest all in order due,
Worne with light illuminig
Noonetide with heat garnishyng.
Quenche the flames of our debate,
Foule anh noysome heat abate,
Graunt vnto our body healthy,
To our hartes true peace and welthy,
Let tong and hart, strength and sēse,
Commende thy magnificence,
Let thy spirit of charitie,
Styre vs al to worshyp the. Amen.

Ad dominum cum tribularer clamaui. Psal. cxix.

¶ A prayer to be delyuered from the vanitie of the worlde.

I Cryed vnto the lord when I was in trouble, and he hath heard me.

O lorde deliuer my soule from lying lyppes, and a deceitefull tonge.

What maye be geuen the, or what maye be put to the, agaynst a deceitfull tong?

It is lyke sharpe arrowes of the mighty man, and hote burnyng coles

Wo is me that my restynge place is prolonged, I haue dwelled with the inhabitauntes of Cedar: my soule hath been long in exile.

I was at peace with them that hated peace, when I spake vnto them, they assaulted me without cause.

Glory to the father. &c.

As it was in the beginning. &c. Amē.

The antheme.

BLessed are the meke, for they shall inherit the yearth: Blessed are they which suffre hunger and thyrst for righteousnes, for they shal-

be

be satisfyed.

℣ The versicle.

LORD heare my prayer.

℟ The answere.

And let my cry come to the.

℣ Let vs pray.

LORD Jesu Christ, whose whole lyfe was nothing but humilytie and meknes, who onelye arte our very righteousnes: Graunte vs to serue & honour the, with humble and meke harte, and in all oure lyfe and conuersation to desire to be occupied in the workes of righteousnes, which lyuest and reignest. &c. Amē.

℣ The first houre.

GOD TO HELPE ME make good spede.

LORDE make haste to succur me.

GLORY to the father, and to the sonne. &c.

AS it was in the begynnyng, and is now, and euer shalbe. &c. Amen.

The Hymne.

O Creatour moost benigne,
To vs alway be lokyng,
Raise vs from al noisō slepe,
wherin we be drowned depe.
Christ of thy mercyfulnesse,
Pardon all our synfulnesse,
The to prayse and magnifie.
Of night we leaue the slogardie.
Of the synne that we haue done,
we make our confession,
weepyng we do pray to the,
Pardon our iniquitie. Amen.

Ad te leuaui oculos meos. Psal, xxii.

A prayer to be delyuered from the skornes of the wicked.

I haue lyft vp myne eyes to the, which dwellest in heauen.
Beholde, euen lyke as the eyes of ꝑ seruauntes wayte at their maisters handes.
As the eyes of the handmayde be vpon her maystresse, euen so be oure

eyes

eyes vpon our lorde God, vntyll he haue mercy on vs.

Haue mercy on vs O lord, haue mercie on vs, for we be had in moche contempte.

For our soule is very full, beyng skorned of the ryche, and despyled of the proude.

Glory to the father. &c.

As it was in the beginning. &c. Aũ.

¶ Blessed are the merciful, for they shall get mercy. Blessed are the cleane in hart, for they shall se God.

¶ The versicle.

Lorde heare my prayer.

¶ The answere.

And let my cry come to the.

¶ Let vs pray.

LORD Jesu Christe, whose propertie is to be mercyful, which art alwaye pure and cleane without spot of synne, graunt vs the grace to folowe the in mercyfulnes towarde oure neyghboures, and alwayes to

 beare

beare a pure harte, and a cleane conscience towarde the, that we maye after this life se the in thy euerlastynge glorye: whiche lyuest and reignest God worlde without ende Amen.

¶ The Nynth houre.

GOD TO HELPE ME make good spede.

LORDE make haste to succur me.

Glory to the father, and to the sonne and to the holy goste.

As it was in the beginnyng, and is now, and euer shalbe, world without ende. Amen.

¶ The Hymne.

O The glorye eternall,
Blessed hope of men mortall,
Christ & sõne of God on high
The sonne of virgin Mari.
Reche thy hand, that we may ryse,
And our myndes so exercyse,

That

That deuoutly, we may syng,
Prayse of God, with thankes geuing
Finally, O Christ, We craue,
Fayth in our hartes, set and graue,
That through hope, of lyfe aboue,
we may flame with fetuēt loue. Amē.

Domine quis habitabit, Psal. xiiii.

¶The innocent lyuers shall entre into the euerlastyng lyfe.

LORD, who shal dwel in thy tabernacle: or who shall rest in thy holy hyll:

He that entreth without spot, and worketh righteousnesse: he that speaketh truthe in his harte, and hath not vsed deceyt in his tonge.

Nor hath done any euyl to his neighbour, and hath not sclaundered his neyghbour.

He in whose syght the wycked man is nothyng regarded, but dothe honour them that feare the lord.

He that sweareth to his neighbour and deceyueth him not: he that hath not lated his mony to vsury, nor hath

not

not receyued rewardes agaynst the innocent.

He that doth these thynges, shall neuer staggre nor decay.

℣ The antheme.

BLessed are the peace makers, for they shalbe called the chyldren of God. Blessed are they that suffer persecution for righteousnes sake, for theirs is the kingdō of heauē

℣ The versicle.

LOrd heare my prayer.

℟ The answere.

And let my cry come to the.

℣ Let vs pray.

LOrd Jesu Christ, whiche madest peace betwene God the father & vs miserable sinners, which notwithstanding diddest suffre iniustlye, iniuries & persecutions: Graunte vs grace to kepe the peace that thou hast made, and pacientlye to beare all iniuries & persecutiōs, ỳ we [illegible] called thy children & īherit thy h[illegible]ngdō which liuest & reignest. &c. [illegible]men.

The

The euensong.

O GOD TO HELPE me make good spede. O lorde make haste to succur me.

Glory to the father, and to the sonne, and to the holy gost.

As it was in the begynnyng. &c.

Laudate pueri dominum. psal. cxii.

Here we be stirred to prayse and magnifie the lord.

PRayse the lorde, O yee chyldren, prayse ye the name of the lorde.

Blessed be the name of the lord, from this tyme furth, and for euermore.

The lordes name be praysed, from the East vnto the west.

The lord is high, aboue al nations, and his glory aboue the heauens.

Who is like vnto the Lord our God that hath his dwellynge on high?

and yet humbleth hymselfe to behold the thynges that are in heauen and yearth.

He rayseth vp the symple out of the dust, & lifteth the poore out of ỹ mire. That he may set hym with the prin-ces, euē with the princes of his people

He maketh the barren womā to kepe house, and to be a ioyfull mother of chyldren.

Glory to the father. &c.

As it was in the begynnig. &c. Aiñ.

Laudate nomen domini, psal. cxxxiiii.

¶ God is to be prayed for his merueylous worckes and benefytes

PRayse ye the name of the lord O ye seruauntes, praise the Lord.

Ye that stande in the house of the lord, in the courtes of the house of our God.

O prayse the Lord, for the lorde is gracious, O synge prayses vnto his name, for it is louely.

For the lord hath chose Jacob vnto him

hym selfe, and Israell for his owne possession.

For I knowe that the lord is great and that our lord is aboue all goddes

The lorde hathe done all thynges that he would, in heauē and in yearth and in the see, and in all depe places.

He bryngeth furth the cloudes from the endes of the worlde, and turneth the lightninges into rayne: he bringeth furth the wyndes out of theyre places.

He smote the fyrst borne of Egypte both of man and beast.

He hath sent tokens and wonders into the myddest of the, O land of Egypte, vpon Pharao and all his seruauntes.

He smote diuers nations, and slewe myghty kynges.

Seon king of the Amorites, and Og the kinge of Basan, and all the kingdomes of Canaan.

And gaue theyr land in heritage, in heritage to Israell his people.

Thy name O lorde, endureth for ever, O lord thy memoriall is from generation to generation.

For the lord wyl reuenge his people, and be gracious vnto his seruauntes

As for the Idolles of the heathen they are but syluer & golde, the worke of mennes handes.

They haue mouthes and speake not they haue eyes and se not.

They haue eares and heare not, neither is there any breathe in theyre mouthes.

They that make them, be lyke vnto them, and so are al they that put their trust in them.

Prayse the lord, the house of Israell, prayse the lord, the house of Leui, ye that feare the lord, prayse the lord.

Praysed be the lord of Syon, which dwelleth at Jerusalem.

Glory to the father, and to the sonne, and to the holy goste.

As it was in ỹ beginning, & is now, & euer shalbe, world without end. Amen.

Confitebor

Confitebor tibi. Psal. cxxxvii.

¶ A prayse and thankes giuyng vnto God.

I wyll geue thankes to the, O lord, with my whole hart. Before thy angels I wyll syng to the: I wyl worshyp toward thy holy temple, and prayse thy name.

By cause of thy mercye and trueth, for thou hast magnified thy name aboue all thynges.

Whensoeuer I call vpon the, heare me, thou shalt endue my soule with muche strength.

All the kynges of the yearth, prayse the O lord, for they haue heard all the wordes of thy mouth.

And let them syng in the wayes of the Lord, for great is the glory of the lorde.

For though the lorde be highe, yet hath he respecte vnto the lowely, & as for the proud he beholdeth thē afar of Though I walke in the middest of trouble, yet shalt thou refreshe me,

thou shalt stretche furth thyne hand vpon the furiousnes of mine enemies and thy right hand shall saue me.
The lorde shall make good for me, thy mercy O Lord endureth for euer, dispyse not then the workes of thyne owne handes.
Glory to the father.&c.
As it was in the beginning.&c. Amñ.

The antheme.

BLessed be the name of the Lord for euermore.

The chapiter.

BLessed art thou, O virgin Mari, which hast borne our Lorde the creatour of the worlde, thou hast brought furth him that made the, and alwayes remaynest a virgin.

The Hymne.

LOrd the worldes sauiour,
which hast preserued vs this daye,
This nyght also be our succour,
And saue vs euer we the pray,
Be mercifull now vnto vs,

And

And spare vs, which do pray to the,
Our synne forgeue lord gracious,
And our darknes, nought lightened be.
That slepe, our myndes do not oppresse,
Nor that our enemy, vs begyle,
Nor that the flesshe, full of frailenes,
Our soule and body, do defyle.
O Lord, reformer of all thing,
with hartes desyre, we pray to the
That after our rest and slepyng,
we may rise chaste, and worshyp the.
Amen.

The versicle.

Blessed is Mari, amõges al womẽ.

The answere.

And blessed is the fruit of her wõbe.

Magnificat anima mea. &c.

The song of Mari, reioysyng and prayslyng the goodnes of God.

MY soule doeth magnifye the lord.
And my spirite hath reioysed in God my sauiour.

For

For he hathe regarded the lowlynesse of his handmayden.
For behold, from hencefurth all generations shall call me blessed.
For he that is mighty, hath magnified me, and holy is his name
And his mercy is on them that fear him, throughout all generations.
He hath shewed strength with his arme, he hath scattered the proude in the imagination of their hartes.
He hath put downe the mightie frō their seate, and hath exalted the humble and meke.
He hathe filled the hungery, with good thynges, and the riche he hath sent emptie awaye.
He remembryng his mercye, hathe holpen his seruaunt Israel, as he promysed to our fathers, Abrahām and his seede for euer.
Glory to the father, and to the sonne and to the holy goste.
As it was in ỹ beginning, is now, & euer shalbe, World without end. Amē

The an.

℣ The antheme.

LO, al thynges be fulfilled that were spoken of the angell by the virgin Mari. Thãkes be to God.

℣ The versicle.

Lord heare my prayer.

℟ The answere.

And let my cry come to the.

℣ Let vs praye.

HOly Lorde, almyghtye father, euerlastyng God, whiche dyddest replenysh the blessed virgin Mari, with most plentiful grace, and spirituall giftes, wherby she prailed and magnified the: Graunt that thy holy goste maye with lyke grace and inspiration, kindle our hartes, to sanctify thy holye name. Through Christ our Lorde. Amen.

¶ The Complyn.

COnuert vs God our sauiour.

And turne thy wrath awaye from vs.

O God, too helpe me

make good spede.
O lord make haste to succour me.
Glory to the father, and to the sonne and to the holy goste.
As it was in the begynning, and is nowe, and euer shalbe, worlde without ende. Amen.

Vsquequo domine. Psal. xiii.

A prayer agaynst temptation.

HOwe long wilt thou forget me, O Lord, for euer: howe longe wylt thou turne thy face from me:
Howe long shall I haue troublous thoughtes in my soule, and heuinesse in my hart, day by day:
How long shall myne enemy be exalted ouer me: beholde and heare me, O lord my God.
Illumine mine eies, lest I slepe any tyme in death: and that myne enemy neuer say, I haue preuayled agaynst hym.
They that trouble me, wyll reioyse yf I

yf I be cast doune, but I haue trusted in thy mercy.

Myne hart shall reioyse in thy saluacion, I shal synge to the lord that geueth me great benefytes, and I shall praise the name of the lord most high.

Glory to the father. &c.

As it was in the begining. &c. Amē.

Iudica me deus, Psal. xlii.

A prayer to be delyuered from our aduersaries, that we may syng the prayse of God.

Iudge on my syde, O God, and defēd my cause against the vnholye people: from the vniust and deceitful mā delyuer me.

For thou O God, art my strength, why hast thou put me away: why go I so heauily, whilest mine enemi vexeth me.

Send furth thy light and thy truthe they haue led me, and brought me into thy holy hill, & thy dwelling places

And I shall entre vnto the aulter of God, vnto God that maketh my

youth to reioyce.
I shal praise the with harpe, O God my God, Why arte thou heuye o my soule: and why doest thou trouble me Trust in God, for yet shall I praise hym, he is the helthe of my countenaunce and my God.
Glory to the father, and to the sonne and to the holy gost.
As it was in the beginning. &c. Amn.

The antheme.

SAue vs good lord waking, and kepe vs slepyng, that We may wake in Christ, and rest in peace.

The chapiter.

THou art (O Lord) in the middest of vs: and inuocation of thy name is made ouer vs, forsake vs not, O lord our God.

The Hymne.

O Lord the maker of al thing, we pray the now in this euenyng,
As to defende, through thy mercye,

From

From all disceyt of our enemy.
Let neyther vs, deluded be,
Good lord, with dreame or phantasy,
Our hart waking in the, thou kepe,
That we in synne, fall not on slepe.
O father, through thy blessed sonne,
Graunt vs this, our petition,
To whom with ỹ holy gost alwaies,
In heauen and yearth, be laude and prayse. Amen.

℣ The versicle.

Behold the handmaide of the Lord.

℟ The answere.

Be it done to me accordynge to thy worde.

Nunc dimittis.

℣ The song of Symeon the iust.

LOrde, nowe lettest thou thy seruaunt depart in peace, accordyng to thy worde.
For myne eyes haue sene thy saluation.
Whiche thou hast prepared, before the face of all thy people.
To be a light for to lyghten the Gen

tyles, and to be the glory of thy peo-
ple of Israell.
Glory to the father. &c.
As it was in the beginning. &c. Am.

℣ The anthem.

GRaunt vs O Lord, thy lyght,
that we being delyuered frō the
darkennes of our hartes, maye come
to the very lyght, which is Christ.

℣ The verlycle.

Lord heare my prayer.

℟ The answere.

And let my cry come to the.

Let vs pray.

OLord God, we beseech the to ligh
ten our darkenesse, and delyuer
vs from all the dāgers of this nyght
O mercyfull Lorde. Through
our lorde Jesus Christ: who
lyueth and reigneth with the
in vnitie of the holye spirit,
world without end. Amē.
Blesse we the Lorde.
Thankes be to God.

The

The seuen Psalmes

Domine ne in furore. Psal. vi.

A feruent prayer of the synner, desyryng to be cured, and his enemyes to be vanquyshed.

LORDE REBVKE me not in thy rage, nor chastyce me in thyne anger.

Haue mercye on me Lord, for I am weke: heale me Lord for my bones be brused.

And my solle is very sore troubled, but thou lord, how longe?

Turne the O Lord, and deliuer my solle, saue me for thy mercy.

For there is none in deathe that hath mynde of the, and in hell who wyll knowledge the?

I haue trauayled in my waylyng and mournyng, I shall euery night wash my bed, I shal water my couch with teares.

Myne eye is troubled for sorowe, I

am

am withered among all mine enemies.
Auoyd from me all ye, that worke wickednes: for the lorde hath heard the voyce of my weeping.
The lord hath heard my prayer, the lord hath heard my petition.
Let all myne enemyes be ashamed and confounded, let them be ashamed and confounded very quyckly.
Glory to the father &c.
As it was in the beginning. &c. Amen.

Beati quorum. Psal. xxxi.

Whowe the penitent person ought bewayle his synnes, pray vnto God, and reioyce in hym.

BLessed are they whose iniquities are forgeuen and whose sinnes be couered.
Blessed is the man to whome God hath not imputed synne, and in whose spirit is no disceyt.
For whyleste I helde my peace, my bones are waxen olde, whyleste I cried all the day.
For day and night thy hand is very heuy

heuy vpon me, I haue bene turned into wretchednesse whilest the thorne pricked me.

I haue opened my faute vnto the, and haue not hid my vnrighteousnes I sayd, I will confesse mine vnrighteousnesse agaynste my selfe to the lord, and thou hast forgeuen the wickednesse of my synne.

For this shal eueri holy person pray vnto the in tyme conuenient.

But in the greate fludde of manye waters, they shal not come nigh him.

Thou art my refuge frō tribulatiō that hath inclosed me: O my ioy delyuer me from them, that compasse me.

I shall geue the vnderstandyng, and shall teache the in the way that thou shalt go, I shal fasten my eies vpō the

Be ye not lyke horse and Mule, in whom is none vnderstandyng.

Bynde their mouthes with snaffle and brydle, that wyll not drawe nigh vnto the.

Many are the plages of the synner,

but whoso trusteth in the lord, mercy embraceth hym on euery syde.

Be glad in the lord, and reioyse ye ryghteous, and be ioyous all ye that be vpryght in hart.

Glory to the father. &c.

As it was in the beginning. &c. Amē.

Domine ne. Psal. xxxvii.

The penitent persone sore greued with the burden of synne, calleth vpon God for ayde and betaketh hymselfe to his mercy.

LOrde, rebuke me not in thy rage, nor chastice me not in thyne anger.

For thyn arrowes stick fast in me, and thou hast laied thine hand sore vpon me.

There is no health in my flesh by-cause of thy displeasure: there is no rest in my bones, bicause of my sinnes

For myne iniquities are gone ouer myne hed, and are layed vpon me as an heuy burden:

My woundes are putrifyed and rotten, bycause of my foolyshnes.

I am

I am made wretched and croked extremely, I went sorowful al day lõg.
For my loynes are full of illusions, and there is no health in my flesh.
I am sore afflicted and brought low I dyd roare out for the sorowe of myne hart.
Lorde, thou knowest all my desyre, and my mournyng is not hyd frõ the.
My hart is troubled, my strengthe hath lefte me, also the verye syght of myne eyes is not with me.
My frendes and my neyghboures drewe together, and stode against me,
And they that were next me, stode farre of: they that laied waite for my lyfe, set vpon me.
And they that soughte my distruction, spake vanities, and they imagined deceites all the day.
But I as one being deafe, dyd not heare, and I was as one that were dombe, not openyng his mouth.
And I became as a man not hearyng, and hauyng no countercheckes

in his mouth.

For in the haue I trusted, thou shalt heare me my lord God.

For I haue said, let neuer mine enemies triumph vpon me, and whyleste my feete do slyde, they spake stoutlye agaynst me.

For I am redy to be scourged, and my sorowe is alwaies in my remembraunce.

For I shall confesse myne vngodlynesse, and shall thinke vpon my sinne But mine enmies liue and are made strong ouer me, and they are increased which hate me vniustly.

They that requyted euyll for good were agaynst me, bycause I followed goodnesse.

Forsake me not, O lord my god, neither depart thou fro me.

Make spede to helpe me, O Lorde God of my saluation.

Glory to the father. &c.

As it was in the beginning. &c. Amē

Miserere mei deus. Psal. l.

A prayer

A prayer of the penitent, earnestly acknowledgyng and lamentyng his vngodly lyfe, and cryng for mercy to be clensed from synne, and callyng for the spirit of God, to be confirmed in grace.

Are mercye vpon me, O God, according to thy gret mercy.

And according to the multitude of thy compassions, wipe away myne iniquitie.

More and more wash me from myne iniquitie, and clēse me from my sinne.

For I knowledge myne iniquitie, and my sinne is euer before mine eies

To the alone haue I synned, and haue done euil in thy sight, that thou mayest be iustified in thy wordes, and maist ouercom when thou art iudged

Behold, I was begotten in wickednes, and my mother conceyued me in synne.

Lo, thou hast loued truthe, the vnknowē and secret thinges of thy wisdom thou hast reueled vnto me.

Sprynkle me lord with Hysop, and

I shalbe clensed.
Thou shalt wash me, and I shall be made whyter then snowe.
Vnto my hearyng shalt thou geue ioy and gladnes, & the vexed bones shall reioyse.
Turne thy face from my sinnes, and wype away all my wyckednes.
A pure hart create in me, O God, and a perfyt spirit renue within me.
Cast me not awaye from thy face, and thy holy spirit take not from me.
Restore to me the gladnesse of thy saluation, and strengthen me with the principall spirit:
I wyll instructe the wycked in thy wayes, and the vngodly shalbe conuerted vnto the.
Deliuer me from bludshed, O God, the God of my helth, and my tonge shall exalt thy ryghteousnesse.
Thou shalt open my lyppes, and my mouth shall shewe thy prayse.
For if thou haddest desired sacrifice, I had surely geuen it, but thou delitest

telt not in whole burntofferynges.
The sacrifyce to God is a lowly spirit, O God, thou wylt not dispyse a contrite and an humble heart.
Deale gently of thy fauorable benevolence with Sion, that the walles of Jerusalem may be buylded vp.
Then shalt thou accept the sacrifice of righteoulnes, oblatiõs and whole burntofferynges, then shall they laye calues vpon thyne aultar.
Glory to the father, and to the sonne, and to the holy gost.
As it was in the begynnyng, and is now, and euer shalbe, world without ende. Amen.

Domine exaudi. Psal. ci.

A sore complaynt of the godlye man, beyng greuously handled of the wicked people, and makyng his mone to almyghty God.

Lord heare my prayer, and let my cry come vnto the.
Turne not thy face from me, whẽsoeuer I am troubled, bowe thyne eare vnto me.

In

In what day soeuer I cal vpon the heare me spedely.

For my daies are vanished as smok and my bones are waxed as dry as a fyre brand

I am strycken, and myne harte is wythered lyke haye, so that I haue forgotten to eate my bread.

With the noyse of my mournynge my bone cleaueth to my flesshe.

I am lyke vnto a Pellican of wyldernes, and like vnto an Owle in the house.

I haue waked, and am lyke a Sparow solitary in the houle top.

All day myne enemyes reuyled me, and they that prayled me, conspired agaynst me.

For I dyd eate allshes as bread, and myngled my drynke With wepyng.

And that bycause of thy Wrath and indignation, for thou diddest take me vp and cast me agaynst the grounde.

My dayes are faded as a shadowe, and I wythered lyke hay.

But

But thou lord abydest for euer, and thy memoriall is from age to age.
Thou lord shalt arise and haue mercye of Syon, for it is tyme to haue mercy on it, for the tyme is come.
For the stones thereof delyghteth thy seruauntes, and they shall haue pytie on the ground therof.
And the people shall feare thy name O lord, and all Kynges of the yearth thy glory.
For the lord hath builded Sion, and shalbe sene in his glory.
He hath regarded the speche of the humble, and hath not dispysed theyr prayer.
Let these thynges be written in an other age, and the people that shalbe created shall prayse the lord.
For he hath loked doune from his high holy place, the Lord hath loked doune from heauen vnto the yearth.
To heare the waylyng of them that be captyue, to lose the sonnes of them that were slayne.

That they shulde in Sion declare the name of the lord, and his prayse in Hierusalem.

When the people assembled togither and kynges for to serue the lord.

In the waye he hath hyndered my strength, he hath shortened my dayes

Call me not away in the myddes of my dayes, thy yeres endure for euer.

In the beginning thou lord hast laid the foundation of the yearth, and the workes of thine hãdes ar the heuens

They shall perysh, but thou abydest and they shall all waxe old as a garment.

And as a couerig thou shalt chaũge them, and they shalbe chaunged, but thou art one, and the same, and thy yeres shall not fayle.

The sonnes of thy seruauntes shall continue, and theyr seede shall stande fast for euer.

Glory to the father, and to the sonne and to the holy goste.

As it was in the beginnyng and is now

now, and euer shalbe, world without ende. Amen.

De profundis clamaui. Psal. c, xxix.

¶ The synner beyng punyshed for his synnes. desyreth to be delyuered both from synne and punyshment.

Rom the depth I called on the (O lorde) lorde heare my voyce.

Let thyne eares geue good hede to the voyce of my prayer.

If thou lord, wilt loke straitely vpon synnes, O lord who shall abyde it?

But with the is mercy, and for thy lawe I haue suffered the, O lorde.

My soule hath abyden in his worde, my soule hath trusted in the lorde.

From the morning watche vnto nyght, let Israell truste in the lorde.

For with the lord there is merci, and with him is plenteous redemption.

And he wyll redeme Israell from all his iniquities.

Glory to the father. &c.

As it was in the beginning. &c. Amen.

Domine exaudi. Psal. c. xli.

The iust man beyng in aduersytie, prayeth to be delyuered from all euyll.

LOrd heare my prayer, with thyne eares perceyue my desyre for thy truthe sake, and heare me for thy ryghteousnesse.

And entre not into iudgement with thy seruaunte, for no person lyuyng shalbe iustifyed in thy syght.

For the enmy hath pursued my solle my lyfe in yearth he hathe brought lowe.

He hath set me in darkenes as the dead men of the world, and my spirite was vexed, my harte was troubled within me.

I remembred the old dayes, I haue studyed of all thy workes, and in the dedes of thy handes I muled.

I haue stretched furth my handes, vnto the, my solle vnto the as yearth without water.

Hastly heare me O lorde, my spirite hath

hath fayled me.
Turne not thy face from me, for I shalbe lyke to mē descēding into a pit
Cause thy mercy to be hearde of me betymes, for in the haue I trusted.
Shew me the way where I maye walke, for vnto the haue I lift vp my mynde.
Delyuer me from myne ennemyes lord, vnto the I haue fled, teache me to do thy wyll, for thou art my God.
Thy good spirit shall conduct me into the land of ryghtfulnesse, for thy names sake lord, thou shalt reuiue me through thyne equytie.
Thou shalt bryngе my solle from trouble, and through thy mercy thou shalt destroy all myne enemyes.
And thou shalt destroy all, that moleste my solle, for I am thy seruaunte.
Glory to the father, and to the son, and to the holy gost.
As it was in the beginnynge, and is now, and euer shalbe, world without ende. Amen.

The antheme.

REmembre not (O Lorde God) our olde iniquities, but let thy mercy spedely preuent vs, for we be very miserable: helpe vs God our sauiour, and for the glory of thy name, delyuer vs, be merciful and forgeue our synnes, for thy names sake. Let not the wicked people say, where is their God: we be thy people and the shepe of thy pasture, we shall geue thankes to the for euer, from age to age we shall set furth thy laude and prayse. To the be honour and glory worlde without ende. Amen.

As

AS these holy prayers and Suffrages folowyng, are set furth of most godly zeale for edefiyng and stirryng of deuotion of all true faythfull christian hartes: so it is thought conuenient in this commune prayer of Procession, to haue it set furth and vsed in the vulgar tongue, for styrryng the people to more deuotion: and it shalbe euery christene mans part reuerently to vse the same, to the honor and glori of almyghty God, and the profyt of their owne solles. And suche amonge the people as haue bokes, and can reade, may reade them quietly and softely to themselfe: and suche as can not reade, let them quietly and attentiuely geue audience in tyme of the sayd prayers, hauyng their mindes erect to almyghtye God, and deuoutly praiyng in theyr hartes, the same petitions which do entre in at theyr eares, so that with one sound of the hart, and one accord, God may be glorifyed in his Church.

AND it is to be remembred, that that which is printed in black letters, is to be sayd or song of the priest with an audible voyce, (that is to say) so loude and so plainly, that it may be well vnderstande of the heaters. And that which is in the red, is to be answered of the quier, soberly and deuoutly.

O GOD THE FA-
ther of heauen: haue
mercye vpon vs mise-
rable synners.

O God, the father of hea-
uen: haue mercye vpon vs
miserable synners.

**O God, the sonne, redemer of the
worlde: haue mercy vpon vs mise-
rable synners.**

O God, the sonne, redemer of the world: haue
mercy vpon vs miserable synners.

**O God, the holy gost, procedyng frō
the father and the sonne, haue mercy
vpon vs miserable synners.**

O God, the holy gost, procedyng from the fa-
ther, and the sonne: haue mercy vpon vs mise-
rable synners.

**O holy, blessed, and glorious Trini-
tie, thre persons and one God, haue
mercy vpon vs miserable sinners.**

O holy, blessed, and glorious Trinitie, thre
persons and one God: haue mercy vpon vs mi-
serable synners.

**Holy virgin Mari, mother of God
our sauiour Iesu Christ:**

Pray for vs.

All holy Angels and Archangels, and al holy orders of blessed spirites:
Pray for vs.

All holy Patriarkes, and Prophetes, Apostles, Martyrs, Confessours, and Virgins, and all the blessed company of heauen:
Pray for vs.

Remembre not Lord, our offences nor the offences of oure forefathers, neyther take thou vengeaunce of our synnes: spare vs good Lorde, spare thy people, whom thou hast redemed with thy moost precious blud, and be not angry with vs for euer:
Spare vs good lord.

From all euill and mischiefe, from synne, from the crafftes and assautes of the deuyll, from thy wrathe, and from euerlastyng dampnation.
Good lord deliuer vs.

From blyndnes of hart, from pryde vayne glory, and hypocrysy, from enuy, hatred, and malyce, and all vncharitablenesse:

Good lord deliuer vs.

From fornication, and all deadlye synne, and from all the deceiptes of the worlde, the flesh, and the deuyll:

Good lord deliuer vs.

From lyghtnyng and tempest, frō plage, pestilence and famine, frō battayle & murder, & from sodeyn death:

Good lord deliuer vs.

From all sedition and priuy conspiracy, from the tyranny of the bishop of Rome, and all his detestable enormities, from all false doctrine and heresy, from al hardnesse of hart and contempt of thy word & commaūdement:

Good lord deliuer vs.

By the misterye of thy holy incarnation, by thy holye Natiuitie and circumcision, by thy baptisme, fastyng, and temptation;

Good lord delyuer vs.

By thyne agony and bloudy sweate, by thy crosse and passion, by thy precious death and buryall, by thy glorious resurrection and ascension, by the

comming

comminyng of the holy goste.
Good lord deliuer vs.

In all tyme of our tribulation, in al tyme of oure welthe, in the houre of death in the day of iudgement:
Good lord deliuer vs.

We synners do beseche the to heare vs, O lord God, & that it mãye please the to rule & gouerne thy holy church vniuersall in the right way.
We beseche the to heare vs good lord.

That it may please the to kepe Henry the eight thy seruaunte and oure king and gouernour:
We beseche the to heare vs good lord.

That it maye please the to rule his hart in thy fayth, feare, and loue, that he may euer haue affiaũce in the, and euer seke thy honour and glory:
We beseche the to heare vs good lord.

That it may please the to be his defendour and keper, geuyng him the victori ouer all his enemies:
We beseche the to heare vs good lord.

That it maye please the to kepe our

noble Quene Catherine worthy [illegible]
and loue, geuyng her encrease of all
godlynesse, honour, and chyldren:
We beseche the to heare vs good lord.

That it maye please the to kepe and
defend our noble prince Edward, and
all the kynges maiesties children:
We beseche the to heare vs good lord.

That it maye please the to illumi-
nate al bishops, pastours & ministers
of the churche, with true knowledge
and vnderstandyng of thy word, and
that both by theyr preachyng and ly-
uyng they may set it furth and shewe
it accordynglie:
We beseche the to heare vs good lord.

That it may please the to endue the
lordes of the counsaile, & al the nobilitie
with grace, wisdom & vnderstanding
We beseche the to heare vs good lord.

That it [illegible] please the to bless and
kepe the magistrates, geuing them grace
to execute iustice, & to maintein truth:
We beseche the to heare vs good lord.

That it may please the to bless and
kepe

Kepe all thy people

We beseche the to heare vs good lord.

That it may please the to geue to al nations vnitie, peace, and concord:

We beseche the to heare vs good lord.

That it may please the to geue vs an hart to loue and drede the, and diligētly to lyue aft thy cōmaūdemētes

We beseche the to heare vs good lorde.

That it may please the to geue all thy people increase of grace, to heare meekely thy word, and receyue it with pure affection, and to bryng furth the fruites of the spirite.

We beseche the to heare vs good lord.

That it may please the to bryng into the way of truthe all suche as haue erred and are deceyued:

We beseche the to heare vs good lord.

That it may please the to strengthē suche as do stande, and comfort and helpe the weake harted, and to rayse vp them that fal, and finally to beate doune Satan vnder our feete:

We beseche the to heare vs good lord.

That it may pleade the to [illegible]
helpe and comfort al that be in dan-
ger, neceſſitie and tribulation:
We beſeche the to heare vs good lord.

That it may pleaſe the to preſerue
all that trauaile by land or by water,
all women labouryng of chylde, all
ſyche perſons and yong chyldren, and
to ſhewe thy pitie vpon all priſoners
and captiues:
We beſeche the to heare vs good lord.

That it maye pleaſe the to defende
and prouide for the fatheteles chyldren
and widowes, and al that be deſolate
and oppreſſed:
We beſeche the to heare vs good lord.

That it may pleaſe the to haue mer-
cye vpon all men.
We beſeche the to heare vs good lord.

That it maye pleaſe the to forgeue
our enemies, perſecutours & ſclaun-
derours, and [illegible]
We beſeche the [illegible]

That it maye pleaſe the to geue to
our vſe the [illegible]

so as in due time we may enioy them, and to preserue them:

We beseche the to heare vs good lord.

That it maye please the to geue to vs true repentaunce, to forgeue vs all our sinnes, negligẽces and ignoraunces, and to endue vs with the grace of thy holy spirit, to amende our lyues accordyng to thy holy word:

We beseche the to heare vs good lord.

Sonne of God: we beseche the to heare vs.

Sonne of God: we beseche the to heare vs.

O lambe of God, that takest awaye the synnes of the world:

Graunt vs thy peace.

O lambe of God, that takest away the synnes of the world:

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs:

Lord haue mercy vpon vs.

Christ haue mercy vpon vs:

Christ haue mercy vpon vs.

Lord

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen.

with the residue of the Pater noster.

And suffre vs not to be led into tẽptation.

But deliuer vs from euyll. Amen.

℣ The verycle.

O lorde deale not with vs after our synnes.

℟ The answere.

Neither reward vs after our iniquities.

℣ Let vs pray.

O God, mercyfull father, that dispisest not the syghing of a cõtrite harte; nor the desyre of suche as be sorowfull, mercifully assist our prayers, that we make before the in all oure troubles and aduersities, whẽsoeuer they oppresse vs. And graciously hear vs, that those euils which the craft and subtylitie of the deuill or mã worketh against vs be brought to nought and by the prouidence of thy goodnes thei may be dispersed, that we thy ser-

uauntes

mailes, being hurte by no persecutions, may euermore geue thankes vnto the, in thy holy churche, through Jesu Christ our lorde.

O lorde, arise, helpe vs and delyuer vs for thy names sake.

O God, we haue hearde with our eares, and our e fathers haue declared vnto vs the noble workes that thou dyddest in theyr dayes, and in the old tyme before them.

O Lorde, arise, helpe vs, and delyuer vs for thy honour.

Glory to the father, the sonne, and to the holy goste, as it hath ben from the beginninge, is, and shalbe euer worlde without ende. Amen.

Hō our enemies defēd vs O Christ

Gratiously loke vpon our afflictions.

Pitifully behold the dolour of oure harte:

Mercifully forgeue the sinnes of thy people.

Fauourablye with mercy heare our prayers:

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchesaufe to heare vs Christ:

Graciously heare vs O Christ:

Graciously heare vs O Lord Christ.

℣ The versycle.

O Lorde, let thy mercye be shewed vpon vs.

℟ The answere.

As we do put our trust in the.

℣ Let vs pray.

WE humbly beseche the, O father merycfully to loke vpon our infirmities, and for the glory of thy name sake, turne from vs all those euils, that we moost righteoustly haue deserued. Graunt this O lorde God, for our mediatour and aduocate Jesu Christes sake. Amen.

O God, whose nature and propertie is euer to haue mercy and to forgeue, receyue our humble petition, and though we be tyed and bounde with the chayne of our synnes: yet let the pitifulnesse of thy greate mercye leuse vs, for the honour of Jesu Chri-

stes

ſtes ſake, oure mediatour and aduocate. Amen.

ALmighti and euerliuing God whiche onelye worketh great meruayles, ſende doune vpon oure biſhops and curates, and all congregations committed to theyr charge, the healthfull ſpirit of thy grace, and that they may truly pleaſe the: powre vpon them the continual dewe of thy bleſſyng. Graunt this (O lorde) for the honour of our aduocate and mediatour Jeſu Chriſt. Amen.

WE beſeche the, (O Lord) to ſhewe vpon vs thyne exceeding great mercy, which no tonge can worthely expreſſe, & that it may pleaſe the to deliuer vs from all our ſinnes, and alſo from the paynes, that we haue for them deſerued. Graunt this (O lord) through our mediatour and aduocate Jeſu Chriſt. Amen.

GRaunte we beſeche the, O almightie God, that we, in oure trouble put our whole cõfidẽce vpon

thy mercy, that we agaynst all aduersitie be defēded vnder thy protection: Graunt this, O lord God, for our mediatour and aduocate Jesu Christes sake. Amen.

A prayer of Chrisostome.

ALmighty God, which hast geuen vs grace at this time with one accord to make oure cōmune supplications vnto the, and dost promise that whē.ii. or three be gathered in thy name, thou wylt graunt theyr requestes: fulfyl now, O Lord, the desires and petitions of thy seruauntes, as maye be most expedient for them, graūtyng vs in thys worlde knowledge of thy truthe, and in the world to come lyfe euerlastyng. Amen.

¶ The dirige.

Dilexi quoniam exaudiuit. Psal. c. xiiij.

¶ The laude and prayse of God, through whose benefyte we be preserued in aduersitie.

I haue loued, for the Lord wyll heare the voyce of my prayer. For he hath inclined his eare vnto me, and in my dayes I wyll call vpon hym.

The sorowe of death hath compassed me, and the perilles of hell haue entangled me.

I haue found muche trouble and sorowe, and I haue called vpon the name of the lord.

O lorde delyuer my soule, mercyfull lord and iust, our God is mercyfull.

The Lorde preserueth the simple, I was brought low, and he delyuered me.

Turne into thy rest, O my solle, for the lord hath done muche for the.

For he hath deliuered my ſoule from death, mine eyes frō teares, my feete from ſlydyng.

I ſhall pleaſe the lorde, in the lande of the lyuyng.

Beatus qui intelligit. Pſal. xl.

Happy is he that hath compaſſion vpon the poore, whom God deliuereth from his enemies, and preſerueth euerlaſtyngly.

BLeſſed is he that cōſidereth the nedye and the poore: in the euyll day the Lord ſhal delyuer hym.

The lord preſerue him and kepe him alyue, and make him fortunate in the yearth, and delyuer hym not into the wyll of his enemies.

The lord ſuccur him being diſeaſed in his bed, al his bed thou haſt chaunged in his infirmitie.

I ſayd, Lorde haue mercye on me, heale my ſoule, for I haue treſpaſſed agaynſt the.

Myne enemies ſpake euyll vnto me, ſaiynge, when ſhall he dye, and his

name

name perysh:

And though he came in for to se, he spake vanities, his hart gathered mischiefe within itselfe.

He went furth, & spake to the same purpose together.

Agaynst me dyd all myne enemies whisper, agaynst me haue they imagined me mischief.

They haue deuised an vntrue saiyng by me, shall he that slepeth haue no helpe to ryse agayne:

For the man with whom I was in peace, in whome I trusted, whiche hath eaten of my bread, made greate meanes to supplant me.

But thou lorde, haue mercye on me, and restore me, & I shal requite them

By this I knowe thou fauourest me that myne enemie shall not triumphe vpon me.

But for myne innocencye thou hast defended me, and hast made me sure in thy syght for euer.

Blessed be the lord God of Israell,

world without ende, be it. be it.

Lauda anima mea dominum. Psal. c. xlv.

An exhortation to prayse God, and to put our trust in hym, and not in men.

PRayse the lorde, O my soule, I shal prayse the lord duryng my lyfe, I shall syng prayse to my God as long as I lyue.

Put not youre trust in princes, nor in the chyldren of men, in whome there is no helth.

His spirit shall passe out, and shall returne into his countrie, in that day shall all his thoughtes perisshe.

Blessed is he whose helper is the God of Jacob, whose hope is in his Lord God, which made heauen and yearth and sea, and al that be in them Which kepeth truth euermore, doth iudgemēt to them that suffre wrong, and geueth meate to the hungery.

The lord leuseth them that be fettered, the lord geueth sight to the blind.

The lorde lyfteth vp them that be fallen

fallen, the lord loueth the righteous.
The lord preserueth straungers, he wyl defende the fatherles and wydow and wil destroy the waies of sinners.
The Lorde thy God of Syon, shall reigne euermore from one generacion to an other.

LOrde geue thy people etetnall rest
And lyght perpetuall shyne on them.
From the gates of hell,
Lord delyuer theyr soules.
I trust to se the goodnes of the lorde
In the lande of lyfe.
Lord heare my prayer,
And let my cry come to the.

℣ Let vs pray.

GOd to whom it is appropried to be merciful euer and to spare, be mercyfull to the soules of thy seruaūtes of eche kinde, and forgeue them al theyre sinnes that they beinge leused from the bōdes of death, may ascende vnto the lyfe euerlastyng. Through Christ our Lord.

O God the lord of pardon, graunte vnto the solle of .N. thy seruaunte (the yeres mynde of whose death, we haue in remembraunce) a place of rest, the blessful quiet and clerenes of thy lyght Through Christe oure Lorde.

O God that art creatour and redemer of al faithful people: Graūt vnto the solles of all true beleuers being dead, remission of all theyr sinnes, that through deuout praiers they may obtayne thy gratious pardone, that they haue alway desired, which shalt come to iudge the quycke and the dead, and the world by fyre. God haue mercy on all christen solles. Amen.

Verba mea auribus. Psalm. v.

The godly person desyreth to be defended of God, that the intentes of his aduersaries may be stopped, and that the goodnes of God may be shewed among the godly.

LOrd, geue eare vnto my wordes, vnderstāde my clamour.

Herken

Herken vnto the voyce of my prayer, my kyng and my God.

For vnto the wyll I pray, O lorde, earelye shalt thou heare my voyce.

Early shall I stande by the, and I shall se that thou art a God that hath no pleasure in iniquitie.

Nor the malitious shall not dwell nere the, neither shal the vnrighteous abyde before thyne eyes.

Thou hatest all that doo iniquitie, thou shalt destroy al them that speake lyes.

The lord doth abhorre the man that is bluddy and deceitfull.

But I through the plenteousnes of thy mercy shall entre into thy house, I wyll worshyp towardes thy holye temple in thy feare.

Leade me lorde into thy righteousnesse, bycause of mine enemyes, direct my way in thy syght.

For in the mouth of thē ther is no truth, the hart of thē is ful of vanitie.

The throte

The throte of the is an open graue disceytfully dyd they. With theyr tonges, iudge them, O God.

Let them fall from theyr imaginacions, accordyng to the greatnesse of theyr wickednesse expel them, for they haue stirred the to angre, O lord.

And let all reioise that truste in the, they shal euermore be glad, and thou shalt dwell among them.

And they shal glori in ȳ, al ȳ loue thi name, for ȳ wilt blesse the righteous. Lorde thou hast crouned vs, as it were with a shilde of thy good wyll.

Dominus illuminatio mea. Psal. xxvii.

The goodnesse of God toward his people, whereby they be incouraged to trust in God, & not withstandyng theyr aduersaries, to reioyce in his ayde, and to magnifie him.

THe Lorde is my light, and my helth, whome shall I feare:

The lord is the defender of my life, of whom shall I be afrayd:

Whyles

Whyles the malitious approch vnto me for to deuoure my flesshe.
Myne enemies whiche trouble me, they were made weke, and fel doune.
Yf they pitche paulions agaynst me, my hart shall not feare.
Yf a battayle ryse agaynst me, I shal trust in it.
One thinge haue I asked of the lord which I shall requyre, that I maye inhabit in the house of the Lorde all the dayes of my lyfe.
That I maye se the beautie of the Lord and may vysyt his temple.
For he hathe hyd me in his tabernacle in the euyll day, he hath defended me in the secrete place of his tabernacle.
He hathe exalted me vpon a rocke, and now he hath exalted myne hed aboue mine enemies that be about me.
And I haue offred in his tabernacle the sacrifice of laude, I shall syng and say a psalme vnto the lord.
Heare my voyce lord, wherwith I

haue cried vnto the, haue mercye on me, and heare me.

Myne hart hath sayde vnto the, my face hath sought the, lord I shal seke thy face.

Turne not thy face fro me, doo not swatue from thy seruaunt in angre.

Be myne helper, forsake me not, neither despyse thou me, O God my sauiour.

For my father and my mother, haue forsaken me, but the Lorde hath taken me.

Lord teache me thy way, and leade me in a streight path, bicause of myne enemyes.

Delyuer me not to the myndes of them that trouble me, for vniust witnesses haue rysene agaynst me, and haue spoken wickedly.

I trust to se the goodnes of God, in the lande of the lyuing.

Abyde the lorde, do manfullye, and let thy hart be strengthed, and abyde the Lorde.

¶ The

Quemadmodum desiderat. Psal. xli

The godly man is vexed with them that blaspheme Gods religion, and beyng penslke, with feruent complaynt openeth his hart to God.

Lyen as the hart longeth after the fountaines of Waters, so doeth my solle long after the, O God.

My solle hath thyrsted after God the stronge and lyuyng God, When shall I comme apeare before the face of God

My teares were to me dai and night instead of bread.

Whyleste it is daylye sayed vnto me, where is thy God?

These thinges I haue called to mynd and I haue powred furth my solle vnto my selfe, because I shall depart into a place of merueilous habitatiō vnto the house of God.

With a voyce of gladnes and reioysyng lyke the sound of one that banketteth.

My solle, why art thou sorowfull?

and why doest thou trouble me:
Trust in God, for I shall euer confesse him which is the helth of my countenaunce, and my God.
My solle within my self is troubled, therfore I shall haue the in mynde, in the lande of Jordane, and the lytle mountayne of Hermon.
Depenes calleth vpō depenes, with the noyse of thy watercourses.
All thy raines and thy floudes haue runne ouer me.
In the day, the lord hath commaunded his mercy, and in nyght his song is with me.
Praier to the God of my life: I shal say vnto God, thou art my defender.
Why hast thou forgotten me, and why do I go all sorowfull, whylest myne enemy doth afflict me:
Whylest my bones are broken, myne enemies that haue troubled me, haue cast it in my teeth.
Whylest they saye to me euery daye, where is thy God:

My

My soule why art thou so sorowful, and why doest thou trouble me?
Trust in God, for I shall euer confesse hym whiche is the helth of my countenaunce, and my God.

℣ The antheme.

I Trust to se the goodnesse of the Lorde in the land of the liuyng.
Lord graunt thy people euerlastyng reste.
And let thy euerlastyng lyght shyne on them.
Our father which art in heauen &c.
And suffre vs not to be led into temptation.
But delyuer vs from euyll.

℣ The fyrst lesson.

Thyne hãdes hath made me, & fashioned me al together roũd about, and wylt thou destroye me sodeynly? O remembre that thou madest me as moulde of the yearth, and shalt bryng me into dust agayne; hast thou not put me together, as it were mylke, and hardened me to cruddes Iob. x

lyke chese: Thou hast couered me with skynne and flesshe, and ioyned me together with bones & sinowes. Thou hast graũted me life and mercye, and the diligẽt hede that thou tokest on me, hath preserued my spirit.

The antheme.

I Knowe that my redeiner liueth and that I, the last day shal rise from the yearth, and shal be cladde agayne with myne owne skinne, and in myne owne flesshe I shall se God, whom I my selfe shall se, and myne eyes shall loke vpon, and none other: this hope is layed vp in my bosome.

The second lesson.

Ioan.v. VErely verely I saye vnto you, he that heareth my worde, and beleueth on him that sent me, hath euerlasting lyfe, and cõmeth not into dampnacion, but passeth from death to lyfe. Uerely verely I say vnto you, the hour shall come, and nowe it is, when the dead shal heare the voice of the son of God, & they that heare shal

lyue:

liue: for as the father hath lyke in him selfe, so lykewyse hath he geuen to the sonne, to haue lyfe in him selfe, and hath geuen him power also to iudge, bycause he is the sonne of man. Merualle not at this, for the houre cõmeth in the which al that are in the graues shall heare the voice of the sonne of God. And they that haue done good, shal come furth vnto the resurrection of life, and they that haue done euyl, vnto the resurrectiõ of dampnacion.

℣ The antheme.

BRethren, We would not that ye shulde be ignoraunt as concernyng them the which are fallẽ a slepe that ye sorow not as other do, which haue no hope. For yf we beleue that Jesus dyed and rose agayne: euen so, them whiche slepe with Jesus, God shall bring with him. i. Thes. iiij.

℣ The thyrd lesson.

BEhold, I shewe you a mistery, we shall all ryse, but we shall not all be chaunged. In a mo- i. Cor. xv.

ment

ment, in the twinklynge of an eye, at the last trumpe, for the trumpe shall blowe, and the dead shall ryse incorruptible, and we shalbe chaunged, for this corruptible must put on incorruption, and this mortal must put on immortalitie: whē this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then shall be brought to passe the saiyng that is writtē: death is swalowed vp in victory, death where is thy victory: O death where is thy styng: The styng of death is synne, and the strength of sinne is the lawe. But thākes be vnto God, which hath geuē vs victorie, thorough oure Lord Jesus Christ.

℣. The antheme.

℟. Delyuer me good lord from eternall death, in that dreadful dai when that heauen and yearth shal be moued, & thou shalt iudge the worlde by fyre, This day is the day of ire, of wretchednes and miserye, the great day and very biter.

Deliuer

Delyuer not to beastes, O lord, the
soules of them that confesse the, and
forget not at length the soules of thy
poore people.

Exaltabo te domine. Psal. xxix.

Thankes be geuen for health recouered. The goodnes of God is prayed, who for a lytle aduersitie sendeth much comfort.

I wyll exalt the O lorde,
for thou hast defēded me
and not suffred mine ene
mies to haue their plea-
sure vpon me.

O lord my God I haue
cried vnto the, & thou hast healed me.
Lord thou hast brought my soule out
of hell, thou hast preserued me from
them that descend into the pyt.

Syng vnto the lorde ye that be his
saintes, and geue thankes with a re-
membraunce of his holynesse.

For there is wrath in his displea-
sure, and lyfe in his wyll.

At the euenyng, waylynge shall a-
byde, but in the mornyng gladnes.

In my welthinesse I sayde, I shall neuer more be remoued.
Lorde, through thy good wyll, thou gauest strength to my beautie.
Thou diddest turne thy face from me, and I was all astonned.
Unto the, o lorde, will I crye, and I wyll praye to my God.
What profyte is there in my bludde, whē I shal descend into corruption?
Shall dust geue thankes to the? or shall it declare thy truth?
The lord hath hearde, and hath taken mercye on me. the lorde is made myne helper.
Thou hast turned my sorowe into ioy, thou hast cut of my sacke clothe, and hast cōpassed me with gladnesse.
That my glorye might synge to the without griefe, O my Lorde God I shall euermore geue thākes to the.

Ego dixi. Psal. Esa. xxxviii.

Thankes for recouery of health.

I Sayde, in the myddest of my dayes I shall go to the gates of hell.

I desired

I desired the residue of my yeres, I sayd, I shall not se the lorde God, in the land of the lyuyng.
I shall se man no more, nor him that dwelleth in rest.
My tyme is taken from me, and folden vp, as the shepherdes tent.
My lyfe is cut of lyke a weauers webbe: when I yet beganne, he cut me doune, from mornyng vntyll the night thou wylt make an ende of me.
I was in hope vntyll morning, but as a Lyon, so he bruised al my bones.
From mornyng vntyll nyght, thou wylt make an ende of me, as a yonge swalowe so shall I chattre, and shall mourne as a doue.
Myne eyen dasselled with lokynge on high.
Lord I suffre force, answere for me, what shall I say: or what shal he answere me, syns I haue done it:
I shall remembre all my yeres vnto the, with bytternesse of my hart.
Lord yf lyfe be thus, and the lyfe of

my spirit be after such sort, thou shalt correct me, and quicke̅ me, lo in peace my sorowe is moost bitter.

But thou hast delyuered my solle that it shulde not perishe, thou hast cast behinde thy backe all my synnes.

For neither hell shall knowledge the, nor death shall prayse the: they that descend into the pit, shal not loke for thy veritie.

He that is liuing, the lyuyng person shall knowledge the, lyke as I doo now, the father to the chyldren shall declare thy truthe.

Preserue me O lorde, and we shall syng out psalmes in the lordes house, all the dayes of our lyfe.

In te domine speraui, Psal. lxx.

With God is our onelye refuge, we must praye to him, and in him put all our trust, and him prayse and magnifie.

IN the, O Lord, haue I put my trust, let me neuer be confounded, in thy righteousnes deliuer me.

Incline

Incline thine eare vnto me, & make spede to saue me.

Be vnto me a protectour as God, & as a place of fortresse for to saue me, for thou art my strength and refuge.

Delyuer me, O my God, out of the hande of the synner, out of the hande of the lawe breaker, and the vniust.

For thou, O lord, art my pacience, thou O lorde art my hope, euen fro my youth.

Through the haue I ben holden vp euer syns I was borne, thou art my defendour syns I came furth of my mothers wombe.

My singyng alway is of the, I am made as a wonder vnto manye, but thou art a stronge helper.

Let my mouth be fylled with thy praise, that I may sing thy glory and thy magnificence all the day long.

Cast me not away in the time of age, forsake me not when my strength faileth me.

For myne enemyes spake agaynst

me, and they that layde wayte for my soule, did take theyr counsel together.
Saiyng. God hath forsakē him persecute him, and take him, for there is none to deliuer him.
Go not farre from me, O my God: haue regard to helpe me.
Let them be cōfounded and perisshe, that are against my soule.
Let thē be couered with shame and dishonor, that seke to do me euyll.
But I wyll alway trust, and I wyl prayse the more and more.
My mouth shall speake of thy righteoulnes and thy saluatiō all the day.
Beyeaule I knowe no letter, I wyll entre into the strength of the lorde: lorde I wyll make mention of thy onely righteoulneſſe.
Thou O God, hast taught me from my youth hitherto, and I shall tell of thy wonderous workes.
And vnto age and oldnes, O God forsake me not.
Untyll I shewe thy strength vnto

genera

generations yet for to come.

Thy power, and thy righteoulnes O God, vntyll the hyghest meruayle, whiche thou hast wrought, O God, who is lyke vnto the:

O what great and euyll aduerlities hast thou shewed me: and yet dyddest thou turne and refreshe me: yea and broughtest me againe from the depes of the yearth.

Thou hast multiplied vpon me thy magnificence, and thou hast returned and comforted me.

Therfore will I prayse the and thy truth O God, in the instrumentes of muslike, vnto the wyll I singe vpon the harpe whiche art the holye God of Israell.

My lippes wilbe fayne when I sing vnto the, and so wyll my solle also, which thou hast redemed.

My tõgue also shal talke of thy righteoulneſſe al the day long, for they are confounded and brought vnto shame that seke to do me euyll.

¶ The an-

℣ The antheme.

I Am ỹ resurrectiō & lyfe, he that beleueth in me, yea although he were dead, yet shall he lyue, and who socuer liueth and beleueth in me, shal not se euerlastyng death.

Lord haue mercy on vs.
Christ haue mercy on vs.
Lord haue mercy on vs.

Our father Which art in heauen. &c.

And suffre vs not to be led īto temptation.

But deliuer vs from euyll.

Lord geue thy people eternall rest.
And lyght perpetuall shyne on them.

From the gates of hell.
Lord deliuer theyr soules.

I trust to se the goodnesse of the lord
In the land of lyfe.

Lord heare my prayer.
And let my cry come to the.

℣ Let vs pray.

O God, Whiche by the mouth of sainct Paule thyne apostle hast taught vs, not to waile for them that slepe

slepe in Christ: graunt we beseche the that in the comming of thy sonne our Lorde Jesu Christ, both we and all other faythfull people beyng departed maye be graciously brought vnto the ioyes euerlastyng, whiche shalt come to iudge the quycke and deade, and the worlde by fyer. Amen.

ALmighti eternal God, to whō there is neuer ani praier made without hope of mercy, be mercyfull to the soules of thy seruauntes beyng departed from this worlde in the confession of thy name, that they may be associat to the companye of thy saynctes, through Christ our lord. Amen.

LOrd, bowe thine eare vnto our prayers, wherein we deuoutlie call vpon thy mercy, that thou wylt bestowe the soules of thy seruauntes (which thou hast commaunded to departe from this worlde) in the countrey of peace & rest, and cause them to be made parteners with thy holy seruaūtes, through Christ our lord. Aṁ.

 We

WE beleche the Lord, that the prayer of thy suppliauntes may auaile to the solles of thy seruaūtes, that thou wilt both purge them of all theyr sinnes, and cause them to be partakers of thy redemptiō, which lyuest and reignest God, world without ende. Amen.

God haue merry on al christē solles.

The cōmendations.

This Psalme is the. A. B. C. of godly loue, the paradise of lernyng, the shoppe of the holye Gost, the shole of truthe: In whiche appeareth howe the saintes of God esteme his holy lawes, how feruently they be geuen vnto them, howe it greueth them that they shulde be despysed, how feruently they desyre to learne them, to walke in them, and to fulfyl them: finally, howe the transgressours and aduersaries of thē shalbe punished and destroied.

Beati immaculati. psal. cxviii

BLessed are they that be vnspotted in the waye, which walke in ỹ lawe of the lord. Blessed ar thei that search his testimonies, that seke him

him with all theyr hart.

For they that worke wyckednes, haue not walked in his waies.

Thou hast commaunded thy commaundementes very streightlye too be kept.

Wolde God my wayes might be directed to kepe thy iustifications.

Then shall I not bee confounded, when I shal behold all thy commaũdementes.

I shal confesse vnto the with a right hart, when I haue lerned the iudgementes of thy righteoulnes.

I shall kepe thy iustifications, forsake me not vtterly.

Wherin doeth the young man correct his life: in keping of thy wordes. In quo corrigit, &c,

With all my hart I haue sought the out, put me not awaye from thy commaundementes.

In my hart I haue hid thy wordes, that I might not offende the.

O lorde thou art blessed, teache me

thy iustifitations.
With my lippes I haue ben tellyng all the iudgementes of thy mouth.
I haue had delight in the wai of thy testimonies, as in al maner of riches.
I wyl be exercised in thy commaundemẽtes, & I wyll cõsyder thy waies
I wyl study in thy iustifications, I wyll not forget thy wordes.

Retribue seruo. &c.

BEwarde thy seruaunt, quicken me, and I shal kepe thy wordes
Open mine eies, and I shal consider the merueilous thinges of thy lawe.
I am a straũger in the land, hide not from me thy commaundementes.
My soule hath coueted to desyre thy iustifications at all tymes.
Thou hast rebuked the proude, cursed are they whiche decline from thy commaundementes.
Take from me rebuke and cõtempt, for I haue sought after thy commaũdementes.
For Princes haue bene set againste me, and they spake agaynste me, but

thy

thy seruaunt was stil exercised in thy iustifications.

For thy testimonies are my meditation, thy iustificatiõs are my cõsel

MY solle hathe cleaued to the ground, quicken me according to thy word. Adhesit pauimento anima.

I haue shewed thy wayes, and thou hast heard me, teache me thy iustifications.

Instruct me in the way of thy iustifications, and I shalbe exercysed in thy merueylous workes.

My solle hath slept for werynesse, cõfitme me in thy wordes.

Remoue from me the way of iniquitie, and accordyng to thy lawe, haue mercy on me.

I haue chosen the way of truthe, I haue not forgotten thy iudgementes.

I haue cleaued to thy testimonies, O Lord, put me not to confusion.

I haue runne the waye of thy commaundementes, when thou hast enlarged myne hart.

Legem pone.

O Lord, set the way of thy iustifi-
cations to me for a lawe, and I
wyll euer seke it out.
Geue vnto me vnderstandynge, and
I shall serche thy lawe, and shal kepe
it with myne whole hart.
Leade me in the path of thi cõmaun-
dementes, for that I haue desyred.
Bowe myne harte into thy testimo-
nies, and not into couetousnesse.
Turne away myne eyes, that they
see not vanitie, quickẽ me in thy way.
Set thy worde vnto thy seruaunt in
thy feare.
Out of thy rebuke that I am afrayd
of, for thy iudgementes be good.
Lo, I haue desired thy cõmaunde-
mẽtes: and in thyne equitie quickẽ me

Et veniet super me misericor-dia tua.

AND let thy mercy come vpõ me
O lord, and thy healthe accor-
dyng to thy promyse.
And I shall answere to them that
vpbrayd me, for I haue trusted in thy
wordes.
And take not the worde of truthe
from

from my mouth vtterlye, for I haue
muche trusted in thy iudgementes.
And I wyll kepe thy lawe alwaye,
world without ende.
And I haue walked at latge, for I
haue sought thy commaundementes
And I spake of thy testimonies in
the syght of kynges, and I was not
ashamed.
And I haue mused on thy cõmaun-
dementes which I haue loued.
And I haue lyft vp myne handes to
thy commaundementes, whiche I
haue loued, and I shalbe occupied
in thy iustifications

REmembre thy word to thy ser- Memor
uaunt, in whiche thou hast ge- esto.
uen me hope.
The same hath cõforted me in mine
affliction, for thy worde hath quicke-
ned me.
The proud men haue done wicked-
nesse on euerye syde, but I haue not
swarued from thy lawe,
I haue bene myndfull of thy iudge-

mentes

mentes good lord, from the begining of the world, and haue ben comforted

I haue fainted, bycause of synners that forsake thy lawe.

Thy iustifications were my songes in the place of my wayfaryng.

In the night season I haue thought of thy name, O lord, and I haue kept thy lawe.

I had this, bycause I searched out thy iustifications.

Portio mea domine.

O Lorde, thou art my portion, I haue promysed to kepe thy lawe

I haue besought thy maieste withal my hart, haue mercy on me according to thy worde.

I haue considered my wayes, and I haue turned my feete into thy testimonies.

I am redy, and I am not troubled to kepe thy commaundementes.

The bōdes of sinners haue bewrapt me, and I haue not forgottē thy lawe

I rose vp in the middes of the night to geue the thākes for the iudgemen-

tes

les of thy iustification.
I am ptaker of al ỹ fear the, & of the
that kepe thy commaundementes.
O lord, the yearth is ful of thy mercy
teache me thy iustifications.
Thou hast delt gētli wt thi seruāt
O lord, according to thy worde. Bonitatem fecisti.
Teache me goodnesse, learnyng and
knowledge, for I haue beleued thy
commaundementes.
Before I was humbled, I dyd sinne
therfore I haue kept thy worde.
Thou art good, and in thy goodnes
teache me thy iustifications.
The iniquitie of proud mē is multiplied
vpō me, but I with al my whole hart
shal serche out thy cōmaūdemētes.
Their hart is cōgeled like milke, but
I haue thought vpon thy commaun-
dementes.
It is good for me ỹ ỹ hast hūbled me
that I may learne thy iustificatiōs.
The lawe of thy mouth is dearer to
me, then thousādes of gold or syluer.
Thy handes haue made me, and Manus tue.
fourmed

fourmed me: geue me vnderstanding to learne thy commaundementes.

They that feare the shall se me, and be glad, bicause I haue trusted muche in thy wordes.

I know O lord, that thy iudgementes are ryght, and in thy truthe thou hast humbled me.

Let thy mercy be to cõfort me, accordyng to thy worde, vnto thy seruaunt.

Let thy mercyes come to me, and I shall lyue, for thy lawe is my studye.

Let the proude whiche wrongfullye haue done wickednes vnto me, be cõfounded and I wil be occupied in thy commaundementes.

Let thẽ be turned to me which feare the, & they ẏ knowe thy testimonies.

Let mine hart be immaculate in thy iustifications, ẏ I be not confounded

Defecit in salutare.

MY soule hath longed for thy saluation, & I haue trusted much vnto thy word.

Myne eyes haue longed for thy promesse, saiyng, When wilt ẏ cõfort me?

For

For I am made lyke a bottell in the smoke, I haue not forgotten thy iustifications.

How many be the dayes of thy seruaunt, when wylt thou geue iudgement of them that persecute me?

Wycked men haue tolde me fables, but not after thy lawe.

All thy cõmaũdemẽtes is truth, wicked mẽ haue persecuted me, succur me

They had almoost made an ende of me in the yearth, but I haue not forsaken thy commaundementes.

Quicke me according to thy mercy, and I shall kepe the testimonies of thy mouth.

O Lorde, thy worde endureth in heauen euerlastyngly. In eternum domine.

Thy truthe remayneth from generation, thou hast founded the yearth, and it abideth.

By thyne ordynaunce the day continueth, for all thynges obey vnto the.

Except thy lawe had bene my meditation, peraduenture I had perished

in my trouble.

I shall neuer forget thy iustificatiõs, for i thẽ thou hast quickened me.

I am thyne, saue me, for I haue sought out thy iustifications.

Synners haue awayted me to destroy me, I haue vnderstande thy testimonies.

I se that all perfection hath an end, thy commaundement is very brode.

Quomodo dilexi.

O Lord, how much haue I loued thy lawe, it is my studye all the day long.

Thou hast made me wise ouer mine enemies through thy commaundemente, for it is euer with me.

I haue perceiued more then all that taught me, for thy testimonies were my meditation.

I haue perceyued more then auncient men, bycause I haue searched thy commaundementes.

I haue kepte my feete from euerye euyll waye, that I might kepe thy wordes.

I haue

I haue not declined from thy iudgemẽtes, for bicause ꝑ hast set me a lawe
Howe swete be thy wordes vnto my taste, and to my mouth sweter then hony.
I haue taken vnderstandyng of thy commaundementes, therfore haue I hated euery way of iniquitie.
Thy worde is a Lantetne vnto my feete, and a lyght vnto my pathes. Lucerna pedibus meis.
I haue sworne and decreed to kepe the iudgementes of thy righteoulnes
O Lord I am brought lowe on euery syde, quycken me accordyng to thy worde.
The voluntary offerynges of my mouth, make them acceptable, o lord, and teache me thy iudgementes.
My soule is euer in my handes, and I haue not forgotten thy lawe.
Sinners haue set a snare for me, and I haue not erred from thy commaundementes.
I haue gotten thy testimonies by in-

heritaunce for euer, for bycause they be the ioy of myne hart.

Bowe myne hart to do thy iustifica-cons euermore for reward.

Iniquos or dio habui.

I haue hated the wicked, & haue loued thy lawe.

Thou art my helper & my defender, and I haue trusted much i thy word.

O ye wicked, bowe frō me, & I shall serche the cōmaūdemētes of my God.

Receyue me accordyng to thy word, and I shall lyue, and confounde me not otherwyse then I loke for.

Help me, & I shalbe safe, and shalbe occupied in thy iustifications euer.

Thou hast dispysed all that goo frō thy iudgementes, for theyr thoughtes were vniust.

I haue reputed all synners of the yearth for offenders, therfore I haue loued thy testimonies.

Strike my flesshe with thy feare, for I am aferde of thy iudgementes.

Feci iudi cium.

I haue done iustice and righte-oulnes, delyuer me not to them

that falsly blame me.
Receiue thy seruaunt into goodnes let not proude men falsely blame me.
Myne eyes are wasted in loking for thy health, and ỹ worde of thy iustice
Do to thy seruaũt according to thy mercy, & teache me thy iustifications.
I am thy seruaunt, geue me vnderstandyng, that I may knowe thy testimonies.
It is tyme to do, O Lorde, for they haue broken thy lawe.
Therfore I haue loued thy cõmaũdementes aboue gold and Topase.
And therfore I was led to all thy commaundementes, I haue hated euery wicked way.
Dominus

Mirabilia testimonia

O Lorde, merueilous be thy testimonies, therfore my soule hath searched them.
The declaratiõ of thy wordes doth illumine, and geue vnderstandynge, to the simple.
I opened my mouth, and drue in my breth, for I desyred thy commaundemen-

mentes.

Loke vpon me, and haue mercy vpō me according to the iudgemēt of them that loue thy name.

Direct my goinges according to thy word, & let no iniquitie reigne ouer me.

Redeme me from the false blame of men, that I may kepe thy commaundementes.

Lighten thy face vpon thy seruaunt and teache me thy iustifications.

Myne eyes haue brought furth stremes of water, bycause they haue not kept thy lawe.

Iustus es tu domine.

Righteous art thou Lorde, and righteous is thy iudgemente.

Thou hast commaunded iustice in thy testimonies & truth mooste chiefly

My zeale hath caused me to consume bicause mine enemies forgat thi wordes.

Thy worde is vtterlye tryed with fire, and thy seruaunt loued it.

I amyōg & set at nought, yet haue I not forgottē thy commaundementes.

Thy

Thy iustice is iustice euerlastynge, and thy lawe is truthe.

Trouble and heuynesse haue entangled me, thy commaundementes are my study.

Thy testimonies be equitie euerlastyngly, geue me vnderstanding, and I shall lyue.

I haue called with my whole harte, heare me Lord, for I shal seatche thy iustificacions. Clamaui in toto corde meo.

I haue cryed vnto the, saue me that I may obserue thy cõmaundemẽtes.

I haue preuented in tyme, and haue cryed, for I haue greatelye trusted in thy wordes

Myne eyes haue preuented the dawnyng of ỹ dai, for to study thy wordes

Lorde heare my voyce accordyng to thy mercy, and quicken me accordyng to thy iudgement.

They that persecute me haue drawen nigh to wickednesse.

And from thy lawe they are gone farre wyde.

LOrd thou art nere at hand, and all thy wayes are very truthe.

AT the beginning I had knowledge of thy testimonies, for thou hast established them for euer.

Vide humilitatem meam.

BEholde my trouble and deliuer me, bycause I haue not forgotten thy lawe.

IUdge my cause and redeme me, quickē me, according to thy word.

HEalth is farre frō sinners, for they haue not serched out thy iustificatiōs

THy mercy Lorde is muche, according to thy righteousnes quicken me.

MAny there be whiche persecute me, and trouble me, I haue not swarued from thy testimonies.

I sawe the offēders, & I was astonied, bycause they kept not thy wordes.

BEhold Lord, for I haue loued thy commaundementes, quickē me in thy mercy.

THe beginning of thy word is verytie, all thy iudgementes are iustice euerlastyngly.

THe

The princes haue persecuted me without cause, and my harte hath bene adrad of thy wordes. Principes persecuti sunt

I shall be glad of thy wordes, as he that hath found many spoyles.

I haue hated iniquitie, and haue abhorred it, but thy lawe I haue loued.

Seuen times in the day haue I praised the, bicause of thy righteous iudgementes.

Great peace is to them that loue thy lawe, and they are not offended.

I loked for thy saluation, O Lorde, and loued thy commaundementes.

My solle hath kept thy testimonies, and hath loued them greatly

I haue kept thy commaũdementes and thy testimonies, for all my wayes are in thy syght.

O Lorde, let my prayer approche nere in thi syght, geue me vnderstãdyng accordyng to thy word. Appropinquet deprecatio.

O Lord, let my prayer entre into thy syghte, delyuer me accordyng to thy word.

My lyppes shall powre furth thy prayse when thou hast taught me thy iustifications.

My tong shall shew furth thy word, for al thy cõmaũdemẽtes are equitie.

Let thy hand be readye to helpe me, for bycause I haue chosen thy commaundementes.

O Lorde I haue delyred thy helth, and thy lawe is my study.

My soule shal liue and praise the, and thy iudgementes shall helpe me.

I haue wãdered lyke a shepe which was lost, O lord, seke out thy seruaũt, for I haue not forgotten thy commaundementes.

Deus deus meus. Psal. xxi.

The Psalmes of the Passion.

The discription of the passion of our sauiour Christ, and of his auauncement and kyngdome.

O GOD, MY GOD loke towarde me, why hast thou forsaken me, farre fro my healthe be the wordes of my complaynt. My

My God I cry and cal to the by day, but thou heareſt me not, and lykewiſe by night and ceaſe not.

But thou dweelleſt in the holy place, O the worſhip of Iſrael, our fathers truſted in the: they truſted, and thou dyddeſt delyuer them.

They cryed to the, and they were made ſafe, they truſted in the, and they were not confounded.

I truelye am but a worme, and no man, the rebuke of men, and an outcaſt of all the people.

All they that ſe me, laugh me to ſcorne, they ſpake with theyr lyppes, and nodded theyr heades.

Saiyng, he truſted in the Lord, now let him deliuer him, let hym ſaue him for he loueth hym.

For thou art he that tokeſt me out of my mothers wõbe, & waſt my hope from my mothers breſtes, to the I was caſt out from my Natiuitie.

Thou art my God, from my mothers wombe, depart not from me.

For tribulation is nere at hand, and there is none to helpe me.

Many calues haue compassed me, and fat bulles haue beset me about.

They haue set theyr mouthes wyde open vpon me lyke a Lyon ramping and rorying.

I am poured furth lyke water, and all my bones be dispersed asunder.

My hart is made like melting waxe in the myddes of my belly.

My strength is dried vp lyke a sherd my tounge cleaueth fast to my iawes, and thou hast broughte me into the dust of death.

For many dogges compassed me about, the counsel of the wicked haue beset me

They pearsed my handes and my feet, they haue nombred al my bones

They stode staring and loking vpon me, they deuided my garmētes amōg thē, and vpon my cote they cast lottes

But thou O Lorde prolong not thy helpe from me, loke to my defence

De-

Deliuer my ſolle from the ſwoꝛde, and myne onlye ſolle from the power of the dogge.

Saue me from the mouth of the Lion, and myne humilitie from the hoꝛnes of Unicoꝛnes.

I ſhall ſhew thi name to my bꝛethꝛē and I ſhall pꝛayſe the in the myddes of the congregation.

Ye that feare the loꝛde, pꝛayſe ye hym all the hole ſede of Jacob gloꝛifie him Let all the ſeede of Iſraell feare him foꝛ he diſpiſed not, noꝛ diſdayned not the pꝛayer of the pooꝛe.

Noꝛ he turned not his face away frō me, and when I cryed vnto hym he hearde me.

Of he ſhall I pꝛayſe in the great congregatiō, I wil perfourme my vowes in the ſyght of them that feare hym.

Poꝛe men ſhal eate, and ſhalbe ſatiſfied, and thei ſhal pꝛayſe the loꝛd that ſeke after him, their heartes ſhall liue woꝛlde without ende.

All the coaſtes of the yearth ſhal remembꝛe

membze theim selfes, and shalbe conuerted to the Lozde.

And all nations of people shall do wozship in his sight.

Foz the kingdome is the lozdes, and he shal rule the people.

All such as be fatte vpon the yearth haue eaten & wozshipped, al that shal descend into the yearth shal fal doune in his sight.

And my solle shall lyue to hym, and my sede shall serue hym.

The generatiõ to come shalbe shewed to the Lozd, and the heauens shall shewe hys iustice to the people that shalbe bozne, which ý lozd hath made

Saluum me fac deus. Psal. lxix.

The complaynt of Chzist and his churche of theyz great aduersities. A feruent pzayer foz delyueraunce. The aduersaries of God be cursed. An hartie thankes geuyng foz helpe obteyned.

SAue me o God, foz ý waters are entred vnto my solle.

I sticke fast in ý depe myze where no ground is.

I am

I am come into the deepe of the sea, and tempest hath ouerwhelmed me.
I haue trauailed cryng, my throte is made hoarse, my syghte hathe fayled while I truited in my God.
They that hate me without cause are mo then the heares of my head.
They that are myne enemyes, and haue persecuted me giltles, are mighty, I paied then the thynges that I neuer toke.
God, thou knowest my simplenes, and my fautes are not hyd from the.
Let not them that trust in the, o lord god of hostes, be ashamed for my cause
Let not those that seeke the bee confounded through me, O Lord God of Israel.
For I haue suffered reproke for thy sake, shame hath couered my face.
I am become a straunger vnto my brethren, and an aliaunt vnto my mothers children.
For the zeale of thine house hath eaten me, and the rebukes of theim that

rebuked the, are falle vpon me, I chastened my selfe with fasting, and that was turned to my reproke.

I put on an heete cote also, and they iested vpon me.

They that sat in the gate spake against me, and they that dranke wyne made songes vpon me.

But lorde, I make my prayer vnto the in ye tyme of thy good Wyll, o God Hear me in the multitude of thi mercyes, in the truth of thy saluation.

Take me out of the myre, that I stick not, deliuer me from theim that hate me, and out of the depe waters.

Let not the tempest of water droune me, nether the depe swallow me vp, & let not the pit shut her mouth vpō me

Heare me O Lorde, for thy mercy is kynde, loke vpon me accordyng vnto the multitude of thy mercies.

And turne not thy face from thi seruaunt, for I am in trouble, here me spedely.

Take hede to my solle and saue it, de-

liuer

liuer me because of myne enemyes.
Thou knowest my reproke, my shame and my dishonour.
All they that trouble me are in thy sight, my heart hath loked for rebuke and wretchednes.
I looked for some to be heavy with me, and there was none, to cõfort me, and I found none.
They gaue me gal to eate, and whẽ I was thirsty, they gaue me bitter drink
Let their table be made a snare to thẽ for a reward, and an occasiõ of falling
Let their eies be blinded that they se not, and euer bow doune their backes
Poure oute thine indignation vpon them, and let thi wrathfull displesure take holde of them.
Let their habitation bee voyde, and no man to dwell in their tentes.
For they haue persecuted hym whõ thou hast smitten, and they haue encreased the payne of my woundes.
Lay vpon them wickednesse vpõ wickednes, and let them not entre in-

to thy righteoulnes
Let them be wyped out of the booke of the liuyng, and let them not be writ ten with the iuſt.
I am poze and ſozowfull, thy healthy O God, hath taken me vp.
I wyll prayſe the name of God with a ſong, and magnify him with praiſe.
And it ſhall pleaſe God, better then a yong Bullocke that beareth hoznes and houes.
Let the pooze conſider and bee glad, ſeke after god, and your ſolle ſhal liue
For the Lozde hath heard the pooze and hath not diſpiſed his priſoners.
Heauen and yearth prayſe hym, the ſea and all that crepeth in them.
For God ſhall ſaue Sion, and the ci ties of Juda ſhalbe builded, and they ſhall dwel there, & thei ſhal inherit it.
The poſterite alſo of his ſeruauntes ſhall poſſeſſe it, and thei that loue hys name ſhal dwell therin.

Deus deus ſalutis. pſal. lxxxvii.

A greuous complaint of the godly perſon extremely handled with diſeaſes and perſecutions, and that without any comfort.

O lozde

O Lord God of my health, I haue cried daye and nighte before the.

Let my prayer entre into thi presence, bowe thine eare vnto my praier.

For my solle is full of aduersities, and my lyfe draweth nighe vnto hell.

I am coũted as one of them that go doune into the pit, and I am as á mã without helpe, free among the dead.

Lyke vnto them that be wounded & lye in the graue, whom thou remembrest nomore, and are put away from thy hande.

Thei haue layed me in the lower pit in darke places and in the shaddowe of death.

Thine indignation is fast vpon me, and thou hast layed vpon me all thy waues.

Thou hast put away myne aquayntaunce farre from me, thei take me as abhominable.

I am betrayed, I cannot get furth:

my sight waxed dym me for lacke.
Lorde, I called vpon the the whole daye, vnto the haue I stretched oute myne handes.
Wilt thou shew wonders to the dead or shal the phisicions raise men again to prayse the?
Shal anye man shewe thy mercy in the graue and thi trueth in destruciō?
Shall thy wonderous workes bee knowne in the darke, and thy righteousnes in the land of forgetfulnes?
And I haue to the cried O lord, and eatly shal my praier come before the.
Lord doest thou reiecte my solle, and turnest thou thy face from me?
I am poze and in trauailes euen frō my youth, and when I was exalted I was casten doune and troubled.
Thi wrath hath passed ouer me, and thy terrours haue troubled me sore.
They came round about me all daye lyke water, and cōpassed me together
My louer and frend hast thou put awaye farre from me, & myne acquaintaunce

taunce for my wretchednes.

Quare fremuerunt gentes. psal. ii

The rage of the people agaynst Chryst. Chryst is ordeyned a kyng of hys father. Rulers be exhorted to godly knowledge.

WHy hath the heathen raged: & why hathe the people imagined vayne thynges:

The kynges of the yearthe stoode vp, and the rulers came together agaynst the Lorde, and agaynst hys Chryst.

Let vs breake their bondes asonder and let vs cast away their yocke from vs.

He that dwelleth i heauē shal laugh them to scorne, and the lord shal haue them in derision.

Then he will speake vnto theim in his wrath, and vexe theim in his sore displesure.

I truly am made kyng of hym, ouer Sion his holy hill, preaching his precept.

The Lorde sayd to me, thou art my sonne, this daye haue I begotten the

Aske

Aske of me, and I shal geue the, the Gentyles for thine inheritaunce, and the vtter part of the yerth for thy possession.

Thou shalt rule them with an yron rod, and breake theim in peces lyke a potters vessell.

And nowe ye kinges vnderstand, be learned ye that iudge the yerth.

Serue the lorde in feare, and reioyce to him with reuerence.

Get discipline, that ỳ lord be not angry, and ye perish from the right way When his angre shalbe kyndled for a short whyle, blessed are all they that trust in hym.

Eripe de inimicis. psal. lviii.

The prayer of Christ, for hym selfe and for his brethren, agaynst his persecutours.

DEliuer me frõ myne enemies O my God, deliuer me from them that ryse agaynst me.

Deliuer me from the workers of wickednes, saue me frõ the bludsheders.

For loo, they haue catched my soule,

stoute

stoute men haue assaulted me
Ther is no iniquitie nor faute in me o lord, without iniquitie haue I runne and directed my my way.
Arise to succour me and loke, & thou lorde God of myght, God of Israel.
Stirre to visit all the Gentiles, haue mercy of none that worke iniquitie.
Thei shall be cõuerted at euen, and shalbe as hungry as dogges, and shal compasse aboute the citie.
Lo, thei wil speke with their mouth & a swerde is in their lippes, for who hath heard?
And thou lorde shalte haue them in derision, and thou shalt bring al Gẽtiles to nought.
My strength I wil ascribe to the, for thou art God my defendour, my God his mercy will preuent me.
God sheweth me how I should deale with mine enemies, kyl theim not lest my people myght forget.
Scatter them abrode by thy myghte & put thẽ doune O lord my protectour

For the sinne of their mouth, and for the wordes of their lyppes, let theim be taken in theyr pride.

For their blasphemy and lyyng, they shalbe notified to be destroyed.

In the wrath of destructiō, and they shal not remayne, and thei shal know that God hathe rule ouer Jacob and ouer all the coastes of the worlde.

Thei shalbe conuerted at euen, and shalbe as hūgry as dogges, and shall compasse aboute the citie.

Thei scatter abrode for meate, if thei haue not ynough, thei will murmur.

As for me, I will sing of thy power & praise thy mercy betime in the mornyng.

For thou hast bene my defendoure, and refuge, in the daye of my trouble.

Unto the, O my helper, will I syng, for thou O God, arte my defendoure, my God, my mercy.

The

IEsus wẽt furth with his disciples ouer the broke Cedron, where was a gardẽ, into the which he entred with his disciples. Judas also (whiche betraied hym) knew the place, for Jesus often tymes resorted thither with his disciples: Judas than after that he had receiued a band of men and ministers of the high priestes and Pharysies, came thither with lanternes and creshettes and wepons. Than Jesus knowing al thinges that should come on hym, went furth and sayd vnto them: whõ seke ye? Thei answered him, Jesus of Nazareth, Jesus saied vnto them, I am he. Judas also which betraied hi stod with them. But assone as he had saied vnto them, I am he, thei wente backwardes and fell to the grounde. And he asked theim agayn, whõ seke ye? Thei said, Jesus of Nazareth: Je

lus answered, I said vnto you, I am he, if then ye seke me, let these go their way, that the saiyng might be fulfilled which he spake: of thē which thou gauest me, haue I not lost one. Simō Peter had a swerde and drewe it, and smote the high prestes seruaunt and cut of his right eare: The seruauntes name was Malcus. Than sayed Jesus vnto Peter, put vp thy swerde into the sheath, wylt thou not that I shal drink of the cup which my father hath geuen me: Than the companye and the captaine and the ministers of ỳ Jewes toke Jesus and bound him and led him awaye to Anna first, for he was fatherinlawe vnto Caiphas whiche was the highe prest the same yere, Caiphas was he that gaue counsell to the Jewes, that it was expedient that one man shuld die for the people. And Symon Peter folowed Jesus and another disciple, the disciple was knowne of the high prest, & wēt in with Jesus into the palleys of the

high

high prieſt, but Peter ſtode at the doꝛe without. Than wēt out the other diſciple which was knowne vnto ỹ high prieſt and ſpake to the damoſell that kept the doꝛe, and bꝛought in Peter. Than ſaid the damoſell that kept the doꝛe vnto Peter, arte not thou one of this mans diſciples to: He denied it, & ſaid, I am not: The ſeruauntes and the miniſters ſtode there, & had made a fier of coles foꝛ it was cold, and thei warmed them ſelues. Peter alſo ſtode among them and watmed hym ſelfe: Than the high prieſt aſked Jeſus of his diſciples and of his doctrine. Jeſus anſwered him, I ſpake openly in the woꝛld, I euer taught in the Sinagoge and in the temple, whether all ỹ Jewes reſoꝛt, and in ſecret haue I ſaid nothing: why aſkeſt thou me? Aſke them which heard me what I ſaid vnto them. Beholde, thei can tel what I ſayd. whā he had thus ſpoken, one of the miniſters which ſtode by, ſmot Jeſus on the face, ſaiyng anſwereſt thou

ꝑ high prieſt ſo: Jeſus anſwered him if I haue euil ſpokē, bearwitnes of euil if I haue wel ſpokē, Why ſmiteſt thou me: And Annas ſent hym bound vnto Caiphas the highe prieſt. Symon Peter ſtode & warmed him ſelfe. And thei ſaid vnto him, art not thou one of his diſciples to: He denied it, and ſaid I am not. One of the ſeruaūtes of the high prieſt, his coſin, whoſe ear Peter ſmote of, ſaied vnto him, Did not I ſe the in the garden with him: Peter de niedit agayn, & immediately the cocke crew. Than led thei Jeſus from Caiphas into the hal of iudgemēt, it was in the mornyng, and thei theim ſelues wēt not into the iudgement hal, leaſt thei ſhoulde bee defiled, but that they might eate the Paſchall lambe. Pilat then wēt out vnto them & ſayd: what acculation bring you againſt this mā Thei anſwered and ſaid vnto him, if he were not an euil doer, we wold not haue delyuered hym vnto the. Than ſaid Pilat vnto them: Take ye him, &

iudge

iudge him after your owne law. Thã the Jewes sayed vnto him. It is not lauful for vs to put any man to death that the words of Jesus might be ful filled, which he spake, signifiing what death he should dye. Than Pilat entred into the iudgement hall agayne, and called Jesus, and sayd vnto hym arte thou the kyng of Jewes: Jesus answered, sayst thou that of thy selfe, or did other tel the of me: Pilat answered: Am I a Jewe: Thine owne nation and high prieftes haue deliuered the vnto me, what hast thou done: Jesus answered: my kingdome is not of this world, if my kingdom wer of this world, then wold my ministers surely fight, that I shoulde not be deliuered to the Jewes, but nowe is my kyngdome not from hence. Pylat sayd vnto him, Art thou a king than: Jesus answered, Thou saiest that I am a king for this cause was I borne, & for thys cause came I into the worlde, that I should beare witnes vnto the truthe.

And

And all that are of the truth, here my voice. Pylat sayed vnto hym what is truth: And when he had sayd that, he went out againe vnto the Jewes, and sayd vnto thē, I fynd in him no cause at al, ye haue a custome that I should deliuer you one lose at Easter. Will ye that I loose vnto you the kyng of the Jewes: Than cried thei al agayn saiyng, not him but Barabas: that Barrabas was a robber. Thā Pilat toke Jesus and scourged him. And ỹ soudiers wonnd a croune of thornes and put it on hys heade, and did on him a purple garment, and sayd: Haile king of the Jewes, and they smote hym on the face. Pilat went furth agayn, and sayd vnto them. Behold I bring him furth again to you, that ye may know that I finde no faulte in hym. Than came Jesus furth, weatyng a croune of thorne, and a roobe of purple: And Pylat sayd vnto them, behold the mā whan the high priestes and ministers sawe him, thei cried saiyng, Crucifie

hym

him, crucifie him. Pilat sayd vnto thē Take ye hym and crucifie hym, for I fynde no cause in him. The Jewes answered him, we haue a law, and bi the law he ought to dye, because he made him selfe the sonne of God. when Pilat hard that saiyng, he was the more afraied, and went agayn into the iudgement hal, & said vnto Jesus, whence art thou? But Jesus gaue hym no answere. Than said Pilat vnto hi. Spekest thou not vnto me? knowest thou not that I haue power to crucifie the and haue power to deliuer the? Jesus answered: Thou couldest haue no power at al against me, except it wer geuen the from aboue. Therfor, he that deliuered me vnto the hath the more sinne. And from thence furth soughte Pilat meanes to deliuer him, but the Jewes cryed, saiyng, if thou let hym go, thou art not Cesars frēd, for who soeuer maketh him selfe a kyng, is against Cesar. whan Pilat hard that saiyng, he broughte Jesus furth and

sate dõune to geue sentence, in a place called the Pauemẽt, but in the Hebrue Gabbatha. It was Pasch euẽ, about the sixt hour. And he saied vnto ỳ Jewes. Behold your kyng: but thei cried away with him, awaye with him. Pilat said vnto them. Shal I crucifie your king? The high prestes answered, we haue no king but Cesar. Thã deliuered he him vnto them to be crucified. And thei toke Jesus & led him away, and he bare his crosse, and wẽt furthe into a place called the place of dead mens sculles (whiche is named in Hebrue Golgatha) wher thei crucifyed hym. And with him. ii. other, on ether side one, & Jesus in the middes. Pylat wrote a title, and put it on the crosse. The wrytyng was Jesus of Nazareth kyng of the Jewes. Thys title red manye of the Jewes, for the place wher Jesus was crucified, was nigh to the citie. And it was writtẽ in Hebrue, Greke, and Latine. Thẽ sayd the highe prestes of the Jewes to

Pi-

Pilate, write not kyng of Jewes, but that he said, I am king of the Jewes Pylat answered: what I haue writtē that I haue written. Then the souldiers when thei had crucified Jesu, toke hys garmentes and made foure partes, to euery souldier apart, & also hys coate. The coate was without seme. wrought vpon throughout. And thei sayd one to another, let vs not deuide it, but let vs cast lottes, who shal haue it. That the scripture myght be fulfilled, which saith: They parted my raiment among thē, and on my coat they cast lottes. And the souldiers did this in dede. There stoode by the crosse of Jesus, hys mother, and hys mothers sister, Mari the Wife of Cleophas, and Mari Magdalene. whan Jesus saw his mother and the disciple standing whom he loued, he sayd vnto his mother. Woman, beholde thy soune, Thā sayde he to the dyscyple: beholde thy mother, and from that houre the dyscyple tooke her for hys owne.

After that whan Jesus perceiued all thinges were perfourmed: that the scripture might be fulfilled: he sayde, I thirst. There stode a vessel ful of vineger by, Thã thei filled a spõge with vineger, & wound it about with ysope and put it to hys mouthe. Assone as Jesus had receiued of the vineger, he said, it is finished, & bowed his heade and gaue vp the gost. The Jewes thẽ because it was the Saboth euen, that the bodies should not remayne vpon the crosse on the Saboth day (for that Saboth daye was an hyghe day) besought Pilat that theyr legges might be broken, and that thei might be takẽ doune. Than came the souldiers and brak the legges of the fyrst, and of the other which was crucified with Jesu. But whan thei came to Jesus, & saw that he was dead al redye, they brake not his legges: but one of the souldiers with a speare, thrust him into the syde, & furthwith came there out blud and water, and he that saw it bare re-

cord

cord, and his record is true, & he knowe
eth that he saieth truth, that ye might
beleue also: for these thinges wer done
that the scripture should be fulfylled,
ye shal not breake a bone of him, And
agayne another scripture saith: Thei
shall se hym whom thei haue persed.
After ỳ Joseph of Aramathia (which
was a disciple of Jesus: but secretlye
for feare of the Jewes) beloughte Pi-
lat that he might take doune the bodi
of Jesus. And Pilat gaue him licence
And ther came also Nicodem⁹ which
at the beginnyng came too Jesus by
night, and brought of mirrhe, & Aloes
mingled together about an hundreth
pound weyght. Than tooke they the
body of Jesu and wound it in linnen
clothes wyth ỳ odours as the maner
of the Jewes is to burye. And in the
place wher Jesus was crucified, was
a garden, and in the garden a newe se-
pulchre, wherin was neuer mā laid.
There layd thei Jesus because of the
Jewes Saboth euen, for the se-
pulchre was nygh at hand.

Prayers of the Pas-
sion of our sauiour Christ.

Blessed be the father, and the sonne, and the holy gost.

Let vs praise him and exalt hym, world without ende.

Almightie God, our heauenly father, thy mercy & goodnes is infinit and wythout measure. It is thy mercye, and no goodnes that was in vs whiche moued the to sende into the worlde thyne onely begotten eternal sonne to take our nature vpō him and therinto worke the misteri of our redemption and saluation, accordyng as thou haddest appoynted, & haddest spokē before by the mouthes of al thy prophetes, whych were from the begynnyng. Also it was thy blessed wil thy mercy and goodnes towardes vs that thy heauenly sonne did suffre persecutyon, trouble & aduersitie, betrayed of hys owne frēd and disciple Judas, was traitrously taken and caried away

away, to be falsly accused and vniustly condemned, to be cruelly bet & scourged. And fynally, wyth most scornful rebukes, to be put to most painful and shameful death that could be deuised. Al thys O heauenly father was done through thi mercy and blessed wil for our sakes, not only to answer & satysfy thi iust wrath and angre, which we had deserued bothe for the offences of our first parentes, & yet dayly doo deserue by transgressyng thy holye commaundementes, but also to restore vs agayn vnto thy grace and fauoure, to indue vs wyth thy heauenly gyftes, ỹ we myght serue the in holynes & righteousnes al the dayes of our life. And fynally to make vs by the fre benefite of thy derely beloued sonne s passyon, & the pryce of hys most precyous blud partners wyth hym of hys infynite & vnspeakeable glory & blysse in heauen wherfore, O heuẽly father we beseche the powre vpon vs thyne holy spyryt & make vs in our heartes clearly to se

and

& moſt ſtedfaſtly to beleue this thine infinitie gratious goodnes ſhewed & geuen vnto vs by thine owne ſonne our ſauiour Jeſus Chriſt, & with this beleſe, make vs to put al our cõfidẽce & hope of ſaluation in him, whõ thou haſt apoynted to be our only redemer and ſauiour. Make vs alway to rendre vnto the moſt humble and hartie thanckes for thine incomprehenſible mercy and goodnes towarde vs. Finally, make vs to profeſſe the death of thy dearly beloued ſonne in renounſyng and forſakyng al ſynne, that we may playnly appere to ryſe with him in newnes of lyfe, in righteouſnes, innocency, and all true holines, and after this lyfe to reigne with him i euerlaſtyng glory. Here vs our heauenlye father, for our Lorde Jeſus Chriſtes ſake. Amen.

ii. ALmighty God our heauenly father we beſech thi gratious goodnes, that likewyſe as thi only begotten and derely beloued ſonne oure

ſauiour

sauiour Jesus Christ according to his blessed Wil, suffered willyngly death & bitter passion for our redemption and saluation, hauing therof forsight and certain knowledge: So in lyke maner whensoeuer it shalbe thy pleasure to ley like crosse and affliction vpon our backes, that we maye also wyllyngly and patiently beare it, to the true trial of our fayth agaynst the latter daye, & to thy euerlastyng glory. Hear vs our heauenly father for our Lorde Jesus Christes sake. Amen.

iiii. OUr sauioure and redemer Jesu Christ, which in thy last supper with thyne Apostles diddest cõsecrate thy blessed bodye and blud vnder the fourme of bread and wyne: Graũt vs we beseech the euer stedfastly to beleue and kyndly to acknowledge thy infinitie and almyghtie power, thy incõprehensible loue toward vs, and that we may alwaye worthely receiue the same blessed sacrament according to thy holy ordinaunce: that therby we

may obtayne increase of all godlynes in vnitie of spirit, with the our hed, & by the and thy spirit with al the company of them ý be truly thine. Which be thy spiritual & mistical body & our spiritual & christen brethren heare vs our sauiour Christ for thi name sake.

iiii. ALmyghtie God our heauenly father which sufferedd est Peter ý Apostle, presumyng of his owne power myserably to fall, not onely in ý deniall of his master Christ for fear of an handmayde, but also in forswering, and cursyng of hym selfe, if euer he knewe him: Graunt vs we beseche the mercifull father, that we neyther presume of our owne might and power, but being in our owne hertes humbly & lowlye, knowledgyng our owne infirmitie, frailtie and wekenes, may euer in al our affayres, receiue at thy myghtye hand, strength and comfort to the acceptable perfourmaũce of thi holy & blessed wil. Hear vs our heuẽly father, for our lord Jesus Chrystes sake. Amen.

OUr blessed sauiour Jesu Christ, v. which in that great heuines of thy colle, and intollerable anguyshe, which thou sustainedst before thi passion, diddest fall doune vpon thy face in prayer vnto thy heauenlye father, geue vs grace and the ayde of thy holy spirit, that we lykewyse in al heuines of mynd & troubles of this world runne euermore by most humble and instant praier vnto the ayde and comfort of our heuēly father. Here vs our sauior Christ, for thi name sake. Amē.

ALmightie God eternal father vi. we do remembre, that i the cōdemnation of thyne owne derely beloued sōne, that most innocent lambe our sauyour Jesus Christ, the iudge dyd sit, witnesses wer brought, Christ was presented and condemned, and al truth there was troden vnder fote, al vnrighteoulnes did reigne, and innocency was condemned. O most gratious lord and father, graunt vnto our heades and rulers, that thei may euer

in all theyr iudgementes iudge accor-
dyng to true iustyce and equitie with
out corruption, partialitie and wiked
dissimulation, to the oppressiō of wic-
kednes, and too the mayntenaunce of
thi euerlastyng truth, iustice, honor, &
glory. Heare vs our heauenly father,
for our lord Jesus Christes sake. Am

¶ A prayer in the morning.

O Lorde God almyghtye,
to whom & before whom
al thynges are manifest
and playne, which suffe-
rest not a Sparowe too
light on the groūd with
out thy prouidence, & which in tymes
past by thy holy spirit dyddest guyde
our forfathers, Abraham, Isaac and
Jacob in thy pathes and wayes, and
agaynst the goyng of young Toby in
to a straunge countri, diddest prouide
thy holye angell and messenger to be
his guyde: Graunt me thys day most
wretched synner (whom by thy word
thou doest encorage to call vpon the

in.

in al tymes of nedes and neceſſities that I may haue thi holy ſpirit to direct my pathes and waies this daye, that I may walke accordyng vnto thi godly wyll and pleaſure, profyt of my neyghboure and glorye of thy name, whyche lyueſt & reigneſt world without ende. Amen.

A praier at your vprisyng.

O Lorde Jeſu Chryſt, whyche art the very bryght ſonne of the world, euer ryſyng, neuer falling, which with thy holſome looke engendreſt, preſerueſt, noriſheſt, and makeſt ioyful all thynges that are in heauen and yerth. Shyne fauourably I beſech the vnto my ſpirit, that the nyghte of ſinnes and myſtes of errours dryuen away by thy inward lyght, I may walke all my lyfe without ſtomblyng and offence, comly as in the day tyme, beyng pure frō the workes of darknes. Graunt thys o lord, Whiche liueſt & reigneſt with ỹ father & ỹ holy goſt for euermore. Aṁ

A praier before ye go to bed.

O Lorde, whyche art onelye God true, gratious & merciful, which cõmaundest them that loue thy name to cast feare and care from them, and to cast it on the, promysing most mercifully thy selfe to be their protectour from their enemyes, theyr refuge in daunger, their gouerner in the daye, their light in darknes, & their watche man on the night also, neuer to slepe, but to watch continuallye for the preseruyng of thi faythful: I beseche the of thy bounteful goodnes (O lord) to forgeue me wherein I haue offended the this day, and to receyue me vnder thy protection this night, that I may rest in quietnes both of bodye & solle. Graunt myne eyes slepe, but let myne hert watch perpetually vnto the, that the wekenes of the flesshe cause me not to offend the lord. Let me at al tymes fele thy goodnes towarde me, that I be at altimes styrred to praise the, late and early, and at midde day thi praise

be

be in my mouth, and at mydde nighte Lord instruct me in thy iudgementes that all the course of my life being led in holines and puritie I maye be induct at last into the euerlastyng rest, which thou hast promised by thy mercy to them that obey thi word (o lord) to whom be honour, prayse and glory for euer. Amen.

A prayer for to trust in God.

The begynnyng of the fal of mā was trust in hym selfe. The begynnyng of the restoring of man was distrust in himselfe and trust in God. O most gratious and most wise guide our sauiour Chryst, which doest leade them the right way to immortal blessednes, whych truly and vnfainedlye trustyng in the, cōmit them self to the. Graunt vs, that like as we be blynde and feble in deede, so we maye take and repute our selfs, that we presume not of oure selfes, to se our selfes, but sō far to se, that alway we maye haue the before oure eyes to folowe the, be-

yng

ting our guid to be redy at thi cal most obediently, and to commyt our selues wholy vnto the, that thou which only knowest the way, mayst lede vs the same way vnto our heauenly desyres To the with the father and the holye goste be glory for euer. Amen.

A prayer for patience in trouble. psal. lx.

HOw hast thou O lord, humbled & plucte me doune? I dare now vnneth make my praiers vnto the, for thou art angry with me, but not without my deseruyng. Certaynly I haue synned Lord, I confesse it, I wyl not denie it. But oh my God, pardon my trespasses, release my dettes, rendre nowe thy grace agayne vnto me, stop my woundes, for I am all to plaged and beaten, yet lorde, this notwithstãdyng I abyde patiently, & geue myne attendaunce on the, continually waytyng for releke at thy hande, and that not without skyl, for I haue receiued a token of thy fauour and grace towardes me, I meane thy worde of promese

myſe conteernyng Chryſt, who for me was offered on the croſſe for a raunſome, a ſacrifice, and pryce for my ſynnes. Wherfore accordyng to that thy promyſe defend me Lord by thi right hand, and geue a gracious eare to my requeſtes, be thou my ſtay in perilles, for al mãs ſteies are but vayn. Beate doune therefore myne enemyes thyne owne ſelfe wyth thy power, whyche art myne onely ayder and protectour O Lorde God almightie. Amen.

A prayer for conceyd of Chriſtes Churche. pſal. lxviii.

ARyſe Lord, let thyne enemyes be ſcatered, thy haters put too flyght, the righteous & Chriſtes diſciples make pleaſaunt & mery, let them ſyng prayſes and pleaſaũt ſonges vnto the, let them blowe abrod thi magnificence, let thẽ moſt highly auaunce thy maieſtie, let thy glorye growe, let the kyngdome of Chryſt from heauen among the choſẽ be enlarged: be thou the father of the fatherleſſe, the iudge

of the wydowes, and the protector of them, namely whom the worlde forsaketh, whose consciences be troubled whom the worlde pursueth for Chrystes sake, which be nedy and wrapped full of mysery. In thy houle o lord, let vs dwel in peace and concord, geue vs al one hart, one mynde, one true interpretation vpon thy worde. Plucke of the bandes aswell from the consciences as from the bodies of the mysserable captiues and of them also whiche as yet bee hedged in within the listes of death and vnadui[s]edly stryue against grace. Howe dyre (Lorde) is the flocke of thyne heritage? I praye the poure doune largely the showers of thy graces, let a more plenteous fruytfulnes chaunce, let thi people be strengthned with thy spirit. Grant vs lord thy word aboundantlye, so that there may be many preachers of thy gospel which may within them selues holyly conspyre and agre. Let thy churche y spoule of Chryst deale large spoyles

of

of the conquered Satan. All that be-
lene in the, by Chryst (O Lorde God
of helth) nought lift the vp with prai
ces, nought renoume the and extolle
the. We be entred into the voyage of
saluation. Conduct vs luckely vnto ỹ
port, that being deliuered by the from
the very death we may escape & come
to the very life. Finish the thing thou
hast begonne in vs, make vs encrease
frō fayth to fayth, leaue vs not to our
owne wyl and choise, for it is slippery
and redy to fal. To the thunderboltes
of thi word put violence, that we may
geue the glory to the alonely. Geue to
thy people courage & powre to with-
stand synne, and to obey thy worde in
all thynges, O Lorde God most glo-
rious and excellent ouer all. Amen.

A prayer agaynst the enemyes of Chri-
stes trouth. Psal. cxxxix

DEliuer me O lord, from the vn-
godly and styffe necked perso-
nes: for thou seest how in theyr hertes
thei imagyn mischefe, and haue great

pleasure to pick quarrelles, their tonges be more sharpe then anye adders sting. And vnder their lippes turketh poison of adders, but O mercifull lord let me not fall into their handes, that thei handle me not after their owne lustes. Thou onely art my God, thou must heare my piteous playnt, Lord that rulest all together, thou arte the strength and power of my defence, be thou as a salet on my hed whensoeuer ỹ vngodly shal assault me, neither suffre thou not the wicked thus to prosper in theyr matters. Suffer not their croked and malicious stomackes to increase, and spytfully reuyle the. Loke vpon thi poore wretches cause, and rid me out of these dayly greuaunces, the shall I with a ryght vpright & a pleasaunt countenaunce extoll and magnifie thy holy name. Amen.

¶ A prayer to kepe the tong, & to eschue the infection of the worlde. Psal. cxl.

TO the I cry O lord, here me spedely, let my praier be as a swet

taſt and ſauour in thy preſẽce, and the liftyng vp of myne handes as an euening ſacrifice. Lord ſet a watch about my mouth, kepe my lippes & my tong alſo, that they ſpeake nothing a miſſe (as do the vngodly) but that they cal purely and hartelye vpon the, and repoꝛte thy woꝛthy prayſes. Bowe not myne heart to luſt after euyl, noꝛ to folowe the fallyon of the wyked and abhominable ſinners, leaſt I happen to cloke my wickednes with other ſines as hypocrites do. Let me not lyue as they wold haue me doo, but rather as it ſhal beſt plefe the, let me not aproue nether their counſayles, noꝛ their dedes, though thei caſt neuer ſo godly a ſhew and fayꝛe face to the woꝛld. Let me not herken to the tilinges & ſwete baytes of the vngodly, Which counſel me to filthy and vnclene thinges: but rather let me geue good ear to ỹ righteous & godly man, though he ſharpely coꝛrect and chide me. Let me alway haue a redy eye toward ỹ onely, in the

to truſt, and to apply my ſelf vnto the
Caſt not away my ſolle, nether ſuffre
it not to periſhe. Kepe me that I be
not tãgled with the ſnares of the vn-
godly, and from the priuy trappes of
malicious perſons ſaue me. Defende
me Lord through thy grace, for in all
out owne deuiſes and workes, can no
thing be foũd ſure for vs to truſt vpõ

The prayer of any captyue, accordyng to the fourme of Dauid when he was hid in the caue. Pſal. cxlii

WIth my voyce I cryed to
the, afore the I open my la
mentations, in thi boſome
I diſcloſe the ſecret worde
of mine hert, my dolours and griefes
I ſhewe vnto the, myne hearte is al-
moſt lyke to braſt, ſo great is my dyſ-
comforture. Thou knoweſt al my ſa-
ſions, O Lord, and thou ſeeſt wel y-
nough howe the vngodly haue layed
their ſnares for me. Loo, I caſt myne
eye on thiſſide and thatſide, as wel on
my frendes as on my kynſfolkes, but

all

all in vayne, none of them all helpeth me. And agayn, I cãnot runne away I am so laden and ouercharged with ỹrons. O Lord my maker and father nowe vnto the I crye, thou art myne onely shoteanker, defence, and helpe. Thou art my portion and heritage in all countries, yea, I haue none other possession but the only. To the therefore I sticke al together, knowing certainly that nothing cã go amisse with me. Conlider then my lamẽtable complaĩt, behold, how I am lowbrought frõ the cruel pursuers, which be much more of power then I am. Defẽd me, deliuer me from this prylon & horrible feare of sinne & death, that I maye set out thy name. Al the saĩctes alwel angelles as men make suite for me, desiryng the for my comfort. Thei shall not ceale vntyll thei obtayne their request. I meane vntil thou forgeue me my sinnes, and sẽd me comfort in this distresse, with patience and long sufferyng. This ones obtained, the godly

folke

folke ſhall flocke about me, and ſhall not ſtint to geue the thãkes, whẽ they ſe that thou riddeſt me furthe of theſe daungers, too the highe prayſe of thy name. Lord be merciful vnto vs, take part with vs, thẽ ſhal we for euermore vpp magnifie thi glorious name. Amñ

In great trouble of conſcience, pſal. cxxxiiii

LOrde heare my prayer, receyue my ſupplycation, herken to my plaint for thy righteouſnes. Try not the lawe with thy ſeruaunt, for truly than ſhall no liuyng mã be found vngiltie: yea, not one of thi ſaictes ſhuld eſcape quite at thy barre, onleſſe thou graunt him thy gratious pardon, inſomuch, euen the verye ſtarres be not pure and fautles afore the. In the angels thou foundeſt ſinne: Nowe mine enemies hunt for my ſolle, thei beate & driue it doune, they thruſt it into darke dungeons whet felons conuict & condemned to death, were wõt to be kept My ſpirit is ſorowful, my heart is heuy and ſad within my breſt: To the I

holde

holde vp my handes, requiting the of mercye: For lyke as the drye grounde longeth for a showre of rayne, so my solle thincketh long till it haue thine helpe and succoure, here me spedely: if thou do not, I am in dispaire, my spirit is al wery of this bondage, I haue byd my life farwell: wherfore O god, hyde not thi face that I be not like vn to those, that be hurled into the pyt of damnation. After this night of mysery ouerpassed, let the pleasaunt morning of comfort luckely shyne on me, that by tyme I maye here and fele thi goodnes, for in the is al my trust: point me the way that I shall walke in, for if thou be not my guide: I must nedes wander and stray out of the way. To the lord I lift vp my solle, & that with al my hert, I beseech the, take me furth of myne enemyes handes. Thou only art my succour and sauegard. Teach me to worcke whatsoeuer shalbe thy pleasure for thou art my God. Let thy good spirit conduct me into the lande

of the liuing, encourage my spirite for thi naines sake: furth of al these troubles, for thi righteousnes deliuer me. Destroy mine enemies, as thy art gratious & fauorable towardes me. Those that wyll worke me sorowe and griefe plucke furth of the way, for I am thy seruaunt and for thy sake suffre I all this hurly burly. As thou art God: so helpe thou me.

A prayer of the churche agaynst sinnes. Sapien. xv.

THou (O oure God) arte swete long sufferyng, and true, and with mercy ordereste thou all thinges for if we sinne, yet are we thine, for we knowe thy greatnes. If we sinne not then are we sure that with the we bee alowed: for to know ỹ, is perfect righteousnes, yea, & to know thi righteousnes & power, is ỹ rote of immortalitie

In warres the prayer of kyng Asa. ii. Paralipo. xiiii.

LOrde, it is all one with the, too helpe thē that haue nede. wyth fewe or with many: helpe vs O Lord

our

our god, for we trust to the, and in thi name be we come agaynst this multitude. Thou art the lorde our God, let no man preuayle agaynst the. Amen.

The praier of Manasses kyng of Juda. ii. Parali. xxxvi.

O Lord almightie, God of our fathers Abraham, Isahac and Jacob, and of the iust sede of them, which hast made heauen and yerth, with all the ornamentes therof, which hast ordained the sea by the word of thi commaundement, which hast shut vp the depe, and hast sealed it for thy fearfull and laudable name, drad of all men, & honorable before the face of thy power. Thi fierce anger of threatnyng is aboue measure heuy to sinners, but the mercy of thy promyse is great and vnserchable, for thou art the Lord God most high aboue al the yerth, long suffering, and exceadyng mercifull and sory for the malice of men, I haue prouoked thine anger, and haue done euil before the, in commyttyng abhomina

natiõs & multiplyng of offẽces. And nowe, I bowe the knees of my harte, requiryng goodnes of the O lorde, I haue sinned Lord, I haue sinned, and knowe my wickednes, I desire the by praier, O lord forgeue me, O Lord forgeue me, & destroye me not with mine iniquities, neither do thou alwaye remember my euils to punish them, but saue me (whiche am vnworthy) after thi great mercy, & I wil praise ỹ euerlastyngly, al the daies of my life: for al the pówer of heauen praiseth the, and vnto the belongeth glory, world with out ende. Amen.

The Oration of Job in his most greuous aduersities & losse of goodes. Job. i

NAked came I oute of my mothers wombe, and naked shall I returne agayn. The lord gaue, and the lorde hath taken away, as it hath pleased the lord so is it done: now blessed be the name of the lord. Amen.

A prayer of Hieremy. Hieremy. xvii.

HEale me (O lord) and I shalbe hole, saue thou me, and I shalbe

saued

saued, for thou art my prayse. Be not thou terrible vnto me o lord, for thou art he in whom I hope. When I am in peryll, let my persecutours be con-foũded, but not me: Thou shalt bring vpõ them the tyme of their plage and shalt destroy them right sone. Amen.

A prayer of Hieremy. Hieremy. xxxi.

O Lorde, thou hast chastened me, and thy chastening haue I recei ued as an vntamed calf. Cõuert thou me and I shalbe conuerted, for thou art my lord god, for assone as thou di-dest turne me I repẽted my selfe: And when I vnderstode. I smote vpõ my thigh, I confessed ꝥ was ashamed be-cause I suffred ꝥ reproch of my youth

A praier of Salomon, for a competent liuyng. Prouer. xxx.

Two thynges I require of the, that thou wylt not deny me be fore I dye. Remoue from me vanitie and lies: geue me nether beggery nor riches, onely graunt me a necessary li-uyng, least if I be to ful I might hap-plye be intised to denye the, and saye:

what felow is the lorde: or constrayned through pouertie, I might fal vn to stealing, and to forswere the name of my God. Amen.

A praier for optainyng of wysedom. Sapi. ix

GOd of our fathers, and lorde of mercy, thou that hast made all thinges with thy word, and ordained man throughe thi wisedome, that he should haue dominion ouer the creatures whiche thou hast made, that he shuld order the world according to equitie and ryghteousnes, and execute iudgement with a true hart, geue me wisdõe, which is euer about thy seat and put me not oute from among thy children, for I thy seruaunt and sõne of thy handmayde, am a feble person of a short tyme, and to yong to the vnderstanding of thy iudgement & lawes: yea, though a man be neuer so perfect among the children of men, yet if thi wisdome be not with him, he shal be nothyng worth. Oh send thy wysedome out of thi holy heauens, and frõ the

ȳ throne of thy maiestie, that she may be with me, and labour with me, that I may knowe what is acceptable in thy syghte. For she knoweth and vnderstandeth all thynges, and he shall conduct me ryght soberly in my worke, & preserue me in her power. So shall my workes be acceptable. Amē.

The praier of Jesus the sonne of Syrach in necessitie, and for wysdome. Ecclesiasticus. the last chapiter.

I Thancke the O lorde and kyng and prayse the o God my sauior I wyl yelde prayses vnto thy name. Thou hast deliuered my bodye from distruction, for thou art my defender and helper from the snare of the false tong, and from them that are occupied in lyes. Thou hast bene my helper from suche as rose agaynst me, & hast deliuered me accordyng to thy greate mercy, & for thi holy names sake, thou hast deliuered me from the roaring of them that prepared them selues to deuoure me out of the hādes of suche as sought after my life, from the multitude

tude of them that trouble me & wente about to set fyre vpō me on euery side so that I was not brente in the mydes of the fyre. From the depe of hell thou deliueredst me, from the vnclene tong, from lying wordes, from the wiked iudge, and from the vnrighteous tong. My colle shal prayse the lord vnto death, for my lyfe drewe nigh vnto hel downeward. They compassed me round aboute on euery side, and there was no man to helpe me: I looked aboute me, if there were any man that would succour me, but ther was none Then thought I vpon thy mercy O lorde, & vpon thy actes that thou hast done euer of old, namely, that thou deliuerest suche as put their trust in the and riddest them out of the handes of the false Panims: thus lifted I vp my prayer from the yerth, and prayed for deliueraunce from death, I called vpō the lorde the father of my lord, that he would not leaue me without helpe in the day of my trouble, & in the time

of

of the proude: I wyl prayse thy name continually, yeldyng honor and thankes vnto it, and so my praier is heard Thou sauest me from destruction and deliueresst me from the vnrighteous tyme. Therefore wyll I knowledge, and praise the, and auaunce the name of the lorde, whē I was yet but yong or euer I went astray, I desired wyldome opēly in my praier, I came therfore before the temple and I sought it very busely; and I wil seke for it to my last houre. Then will it florysshe vnto me as a grape that is soone ripe. My hart reioysed in it, then went my fote the righte waye: yea, from my youthe sought I after it, I bowed doune mine eare a litle, and receiued it, I found in my selfe much wyledome & prospered greatly in it. Therfore wil I geue the glory vnto hym that geueth me wisedome, for I am aduised to do therafter, I wil be gelous to cleue vnto that is good, so shal I not be confounded. My folie hath wrestled with it, and I

haue bene diligent to be occupied in it I lifted myne handes on hyghe, then was my ſolle lightened through wyſdome, ſo that I knowledge my foliſhnes, I ordred my ſolle after it, I foũd her in clennes, I had my hearte in it from the beginning, and therfore ſhal I not be forſaken. My heart longeth after it, and therfore I gat a good treſure. Through it the lord hath geuen me a newe tõg, wherwith I wil praiſe him. Oh come vnto me ye vnlearned, & dwel in the houſe of diſcipline, withdrawe not your ſelues from it, but cõmon of theſe thinges, for youre ſolles are very thirſty. I opened my mouth and ſpake. Oh come and by wiſdome without mony, and bowe doune your necke vnder her yocke, & let your ſolle receiue diſcipline, it is euen at hand & redy to be found. Beholde with your eyes, howe I haue had but litle labor & yet haue much reſt. Oh receyue wiſdome, and ye ſhall receue plenty of ſiluer and golde in youre poſſeſſion. Let

your

your mynde reioyce in her mercy, and be not ashamed of her prayse, worcke your worke bytimes, & she shall geue you your reward in due tyme.

A prayer to speke the word of God boldly. Act. iiii.

LOrd, thou are God, which hast made heauen and yerth, the sea and all that in theym is, which by the mouth of thi seruañt Dauid hast said whi did the heathen rage and the peple imagyn vaine thynges. The kynges of the yerth stode vp, and the rulers came to gether agaynst the lorde and agaynst his Christ. For surely agaynst thy holye sonne Jesus whom thou hast anoynted, both Herode and also Poncius Pilat with the Panims & the people of Israel gathered themselfes together to do euenwhatsoeuer thyne handes and thy counsell determined before to bee doone. And nowe lorde beholde their threteninges, and graunt vnto thy seruauntes to speke thy worde with al cõfidence, and that

thou wilt stretch furth thine hand, to thintent that healyng, signes & Wonders may be done by the name of thy holy sonne Jesus. Amen.

A praier for the peace of the Church.

LOrd Jes Christ which of thine almightines madest all creatures both visible and invisible, whiche of thi godly wisedome gouernest and settest al thinges in most goodly ordre which of thine vnspeakeable goodnes kepest, defendest, and furtherest al thinges, which of thy depe mercy restorest the decaied, renewest the fallen, raisest the dead: Vouchsafe (we pray the) at last to cast doume thi countenaunce vpon thi welbeloued spouse the church but let it bee that amiable & merciful countenaunce wherwith thou pacifiest al thynges in heauen, in yerth, and whatsoeuer is aboue heauen and vnder the yerth. Vouchsafe to cast vpon vs those tendre and petiful eyes with which thou onest didest behold Peter that great shepherde of thy churche, &

furth

furthwith he remembred hym selfe & repēted, with which eies, þ once dideſt bewe the ſcatered multitude, & werte moued with compaſſion, that for lack of a good ſhepherd thei wandered as ſhepe diſperſed and ſtraied aſunder. Thou ſeeſt (O good ſhepherde) what ſundry ſortes of wolues haue broken into thy ſhepecotes, of whom euerye one crieth: here is Chriſt, here is Chriſt ſo that if it were poſſible the very perfect perſons ſhuld be brought into errour. Thou ſeeſt with what wyndes wyth what waues, wyth what ſtormes thy ſely ſhippe is tolled, thy ſhyp wherein thy litle flocke is in perill to be drouned. And what is nowe lefte, but that it vtterly ſincke and we al periſhe: Of this tempeſt and ſtorme we may thancke our owne wickednesſe & ſinfull liuyng, we eſpie it wel and confeſſe it, We eſpy thi righteouſnes: and we appele to thi mercy whych (accordyng to þ Pſalme of thy prophet) ſurmounteth al thi workes, We haue now

ſuffered much punyſhment, being ſou-
led with ſo manye warres, conſumed
with ſuche loſſes of goodes, ſcourged
with ſo manye ſortes of diſeales and
peſtilences, ſhaken with ſo many flud
des, feared with ſo many ſtraũge ſigh
tes from heauen, and yet appere ther
no wher any hauẽ or port vnto vs be-
ing thus tired and forlorne amonges
ſo ſtraunge euyls, but ſtil euerye daye
more greuous punyſhmentes, & more
feme to hang ouer our heades. We cõ
playne not of thi ſharpnes moſt tẽdre
ſauior, but we eſpye here alſo thi mer-
cy, foraſmuch as much greuouſer pla-
ges we haue deſerued, but o moſt mer
cyfull Jeſu, we beſeche the that thou
wilt not cõſidre ne weigh what is due
for our deſeruinges, but rather what
becommeth thi mercy, without which
nether the angels in heauen can ſtãd
ſure before the, much leſſe we ſely veſ-
ſels of clay. Haue mercy on vs, o rede-
mer, whiche art eaſye to be intreated,
not that we be worthy of mercye, but

geue

geue thou this glori vnto thine owne name: suffre not that the Jewes, the Turkes, and the rest of the Paynimes which ether haue not knowne the, or do enuy thi glori, shuld cõtinually trisiph ouer vs, & say: Wher is their god where is their redemer, wher is their sauior, wher is their bridgroom, ỹ thei thus bost on? These opprobrious wordes and vpbraidinges redound vnto the o lorde Whyle by our euylles, men weigh and esteme thy goodnes: they thynke we be forsaken whom they se not amended. Once when thou slepst in the shippe, & a tempest sodenly arisyng, thretened death to all in the ship thou awokest at the out crye of a few disciples, & streight waye at thyne almightie word the waues couched, the wyndes fell, the storme was sodenlye turned into a gret calme. The dombe waters knewe their makers voyce. Nowe in this farre greater tempest, wherin not a fewe mens bodies be in daunger, but innumerable soules: We beseche

beseech the at the cry of thi holi church which is in daũger of drounyng, that thou wilt awake. So many thousandes of menne do crye, Lorde, saue vs we perysshe, the tempest is past mans power: yea, we se that the indeuours of them that would helpe it, do turne clene a contrary way. It is thy word that must do the dede Lord Jesu: Only say thou with a word of thy mouth Cease O tempest, and furthwith shal the desyred calme appere. Thou woldest haue spared so many thousandes of most wicked mẽ, if in the citie of Sodome had bene found but .x. good mẽ. Now here be so many thousandes of men which loue the glory of thi name which sigh for ỹ bountie of thy house and wilt thou not at these mens praiers let go thine anger, and remember thine accustomed and olde mercies: Shalt thou not with thy heuenly policye turne oure folye into thy glorye: Shalt thou not turne the wiked mẽs euils to thy Churches good. For thy

merye

mercy is wont than most of all to succoure, when the thing is with vs past remedy, & nether the might, nor wysedome of men can help it. Thou alone bringest thinges that be neuer so out of ordre, into ordre agayn: whiche art the only authour and mayntainer of peace. Thou framedst that old cõfusiõ which we call Chaos, wherin without ordre, without fashiõ cõfusely lay the discordant seedes of thynges, and with a wonderfull order the thynges that of nature foughte together. thou diddest alie & knit in a perpetual bãd. But howe muche greater cõfusiõ is this where is no charitie, no fidelitie, no bõdes of loue, no reuerence, nether of lawes nor yet of rulers, no agremẽt of opiniõs, but as it were in a misordred queer euery man syngeth a contrarye note. Amõg the heauenly planets is no discensiõ, all. iiii. elementes kepe their place, euery one do their office wherunto thei be apointed. And wilt thou suffre thi spouse, for whose

ſake al thinges were made, thus by cõ-
tinual diſcordes to periſhe and go to
wrecke: Shalt thou ſuffre the wicked
ſpirites, which be authours and wor-
kers of diſcord to bear ſuch a ſwynge
in thy kyngdome vnchecked: Shalte
thou ſuffre that ſtrõg captayn of miſ-
chief, whom thou once ouerthrewest,
agayne to inuade thy tẽtes & to ſpoile
thi ſouldiers: When thou wert a mã
here cõuerſaunt amonges men, at thy
voyce fled the deuyls. Send furth we
beſeech the o lord thi ſpirit which may
driue awai out of the breſtes of al thẽ ỹ
profeſſe thi name the wicked ſpirites,
maſters of riot, of couetiſe, of vainglo
ry, of carnall luſt, of miſchieke, & of diſ-
cord. Creat in vs, O our God & kyng
a cleane heart, and renue thi holy ſpi-
rit in our breſtes, plucke not from vs
thi holye goſte. Rendre vnto vs the
ioy of thy ſauing helth, and with thy
principall ſpirit ſtrengthen thi ſpouſe
and the herdmen therof. By this ſpi-
rit thou recõciledſt the yerthly to the

heuenly

heuenly, by this thou didst frame and reduce so many tōges, and so mani naciōs, so many sōdry sortes of men, into one body of a churche, which body by the same spirit is knit to ỹ their head. This spirit, if thou wilt vouchsafe to renue in al mens hartes then shal also these forrein miseries cease, or if they cease not, at least thei shal turne to the profit and auaile of them which loue the. Stei this cōfusiō, let in ordre this horrible Chaos (O lord Jesu) let thi spirit stretch out it self vpō these waters of euil Wauerig opiniōs. And because thi spirit, which according to the Prophetes saiyng cōtaineth all thinges, hath also the science of speking, make that like as vnto al thē which be of thi house, is all one lighte, one baptisme, one God, one hope, one spirite: so they may haue also one voice, one note and song, professyng one catholike truthe When thou diddest mount vp to heauen triūphantly, thou threwest about from aboue thy precious thiges, thou

gaueſt giftes among mẽ, thou delteſt
ſundry rewardes of thy ſpirit. Renue
agayne from aboue thy olde bounte-
fulnes, geue that thyng to thy church
nowe fayntyng and growyng doune
ward, that thougaueſt vnto her ſho-
tyng vp at the fyrſt beginning. Geue
vnto Princes and rulers thé grace to
ſtand in awe of the, that thei ſo maye
guid the cõmmon weale as thei ſhuld
ſhortly rẽdre accomptes vnto the, that
art king of kynges. Geue wiſdome to
be alwayes aſſiſtent vnto theim, that
whatſoeuer is beſt to be don, thei may
eſpy it in their mĩdes, and purſue the-
ſame in their doinges. Geue to thi bi-
ſhops the gyft of prophelie, that they
may declare and interpret holye ſcrip-
ture, not of their owne brayne, but of
thine inſpiring. Geue them ỹ threfold
charite which thou once demaundeſt
of Peter whattime thou dideſt betake
vnto hym ỹ charge of thi ſhepe. Geue
to thi preſtes the loue of ſobernes, and
of chaſtitie. Geue to thi people a good

wyl

wyl to folowe thy commaundemẽtes and aredines to obey such persons, as thou hast apoynted ouer thẽ. So shal it come to passe, if through thi gift thy princes shal commaund that thou requirest, if thy pastoures and herdmen shal teache the same, & thi people obey them both, that the olde dignitie and trãquillitie of the church shal returne agayn with a goodlye ordre vnto the glory of thy name. Thou sparedst the Niniuites appoynted to be destroyed assone as they conuerted to repẽtaũce And wilte thou dispise thy house fallyng doune at thi feete, which in stead of sackcloth hath sighes, and in stead of ashes teares: Thou promisedst forgeuenes to such as turne vnto the, but this selfe thyng is thy gyfte, a man to turne With his Whole heart vnto the, to the intent al our goodnes shuld redound vnto thy glorye. Thou art the maker, repayre thy worke, that thou hast fashioned. Thou art the redemer saue that thou hast bought. Thou art

the sauiour, suffre not them to perysh that do hãg on the. Thou art the lord and owner, chalenge thy possession. Thou art the hed, helpe thi members Thou art the king, geue vs a reuerẽce of thy lawes. Thou art the prynce of peace, breath vpon vs brotherly loue. Thou art the God, haue pitie on thy humble besechers: be thou accordyng to Paules saiyng, al thinges in al men to the intent ỹ hole quier of thi church With agreing myndes and consonãt voyces for mercy optayned at thy hãdes, maye geue thankes to the father, sonne, and holy Gost, which after the most perfect example of concord be distincted in propertie of persons, & one in nature, to whom be praise and glory eternally. Amen.

A praier for the kepyng of a good name

That Wileman which was pryuy of thi secretes (O heuẽly father) taught vs that an honest name is a treasure righte precious, when he saith: better is it to haue a good name

then

then precious oyntmentes. But thys so excellent and good thing we nether can get nor kepe, but by thy ayde and helpe. Now surely the wel and fountein of a good name is a fautles lyfe This therfore in especial we demaũd and craue of the, O Lorde almightie yet neuertheles, forasmuche as oftentimes innocencye and fautles liuyng is not ynough, nether yet a sure buckler and defence, namely agaynst suche as vnder their lippes bear the poison of serpentes: yea, and oft times it happeneth, that when we suppose to be amõges our trustie frendes, we dwel with Ezechiel amõg scorpiõs and venemous serpẽtes, we cry with thi holy Prophetes, O lord deliuer my solle from wicked lippes, and a gileful tõg but if neuertheless it bee sene to thy goodnes to exercyse thi seruauntes also With this afflictiõ, to the intẽt they may better be brought to godlines & perfectiõ: Graunt (we praye the) that with Paule thy most valiaunt champion

pion we may by repꝛoch and glorꝛy, by infamy and good name, abide ſtill in thi commaundementes, thꝛough Jeſu Chꝛiſt, which alſo him ſelfe (when he walked here in yerth) was reuiled, ſclandered, euil ſpokē of, and called to his teeth a Samaritane, a Winedꝛynker, a diſceiuer of the people, and one that had a deuel. The ſame now reigneth with the in glorꝛy together, with the holy goſt. Amen.

A pꝛaier agaynſt worldly carefulnes

O Moſt dere and tēder father, our defender and norꝛyſher, indue vs with thi grace that we may caſt of the great blindnes of our myndes & carefulnes of worldly thynges, and maye put our hole ſtudy & care in keppng of thy holy lawe. And that we maye labour and trauail for our neceſſities in this life, like the birdes of the ayre, & the lilies of ẏ feeld without care. For thou haſt pꝛomyſed to be carefull for vs, and haſt commaunded that vpon the we ſhulde caſt all our care, whych

liueſt

lyuest and reignest worlde wythoute ende. Amen.

A prayer against pride and vnchastnes

O Thou Lord father and God of my life, let me not vse proudly to loke, but turne awai from me al filthi desires. Take from me the lustes of the body, let not the desires of vnclennes take holde vpon me, and geue me not ouer into an vnshamefast and obstinat mynde. Amen.

Another prayer agaynst pryde.

O Lord Christ in most mightie power, most meke, and in greatest excellencye, most lowlye: yea, of thine owne wil most humble, geue vnto me thy mynd and spirit that I may knowledge my wekenes leuened and infected with maliciousnes, that throughe thine example I may be humble and meke, which haue no cause to bost my selfe. Thinges of the world be vncertein, left to a short vse. The body is fadyng, frayle, and fylthy, the mynde is blynde and frowarde, what soeuer I

haue of myne owne, it is naught: if I haue any goodnes it is of God, & not yt me. Knowyng this feblenes of my selfe why should I magnify my selfe: And specially sith thou lord of heauē and yerth, beiug of such wonderful excellency, diddest humble thi self to the lowest state of men, graūt me true humilitie, that I maye be exalted to the euerlasting glory, which liuest and reignest with the father and the holy gost so euer. Amen.

A praier agaynst enuye

LOrd, the inuentour and maker of al thinges, and the disposer of thy giftes, which thou bestowest of thy bounteous liberalitie, geuyng to each man more then he deserueth, vnto each mā sufficiētly, so that we haue no cause of grudge or enuye, sith thou geuest vnto al men of thine owne, and vnto such as deserue it not, & to eache man sufficiently toward the heuenly blessednes: graunt vs that we be not enuious but quietly content with thy iudge-

iudgement, and the dispolyng of thy giftes and benefites. Graunt vs to be thankful for that we receiue, and not to murmur secretli with our selues agaynst thy iudgement and blessed wil in bestowyng thy fre benefites, but rather that we loue and praise thi bounteous liberalitie alwel in others as in our selfe, and alwayes magnifie the o lord, the wel of al giftes and goodnes To the be glory for euer. Amen.

A prayer agaynst anger.

LOrde Jesu Christ whyche saidest, whosoeuer is angry with his brother, shalbe gyltie to iudgemēt: which also dost reserue from tyme to time al vengeaunce and displesure to thy secret and iust iudgement: Graūt vs of thi grat merci, that bi no maner of occasion we fall not into disordering of our selfe by anger and desyre of reuengyng, but that we may alway remembre, not onely thy godly commaundement, which chargeth vs to do wel to them that hate vs, and to pray for thē

that say euyll by vs: but also that we bear in mind thi holy example, which dideſt pray for theym that cruelly crucified the. To the with the father and holy goſt be glory euerlaſtyng. Amen

Apraier in aduerſitie.

O Lord God, without whole wyl and pleaſure a Sparrow dothe not fal vpõ the ground, ſeyng it is thi wil and permiſſion, that I ſhuld be in this miſery and aduerſitie: Seyng alſo that thou doeſt puniſh me with aduerſitie, not to deſtroy me and caſt me away, but to call me to repentaunce, & to ſaue me. For whõ thou loueſt, hym doſt thou chaſtiſe. Furthermore, ſeing affliction and aduerſitie worketh patience, and whoſo pacientlye beareth tribulation, is made like vnto our ſauiour Chriſt our hed. Finally, ſeyng that in al tribulation and aduerſitie, I am in aſſuraunce of comforte at thy gratious hande. For thou haſt commaunded me to cal vpõ thein the time of tribulation, and haſt promyſed to

heare

hear and succour me. Graunt me therfore, o almightie God, and merciful father, in al trouble and aduersitie to be quiet, without impaciẽce and murmuryng, wythout discouragig and despe ration, to prayse and magnifie the, to put my whole trust and confidence in the, for thou neuerforsakest them that trust in the, but workest al for the best to them that loue the, and seke the glory of thy holy name. To the be glorye for euer. Amen.

A prayer in prosperite.

I Geue the thãkes o God almighty, which not alonly hast indued me with thi giftes of nature, as reson, power & strength, but also hast plẽtifully geuen me the substaũce of this world: I knowlege (o lord) that these thy giftes, and cõfesse with holy saint Jaines that there is no perfecte nor good gyft but it commeth from the (o father of lightes) whiche geuest freely & castest no man in the teeth. I knowledge with the Prophete Agge, that

gold is thine and siluer is thyne, and to whom it pleseth the, thou geuest it, to the godly that they may be thy disposers and distributours thereof, and to the vngodly to heape vp their damnation with all. Wherefore my most merrifull God, I humbly beseche and desire of the to frame in me with thy holy spirit a faythful heart and redye hand to distribute these thy good gyftes accordyng to thy wil and pleasure that I treasure not vp here wher theues maye robbe, and mothes corrupt but to treasure in thi heuẽly kingdom whrenethertheke mai steale, nor moth defile, to myne owne cõfort) whom of thi mercy ỹ hast promised, to reward therfore) to the good example of ỹ hũble & weake of thy cõgregatiõ, and to the glori of thi name. To whom with thi sonne & holy gost be all honor and prayse, world without ende. Amen.

A fruitfull prayer to be sayd at all tymes.

O Mercifull God, graunt me to couet with a feruent mynde those thyn-

thinges which may plese the, to serch them wysely, to knowe them truelye, and to fulfyll theym perfectlye to the laude and glorye of thy name. Order my liuyng, so that I may do ỹ which thou requirest of me, & geue me grace that I may optain thosethiges, which be most conuenient for my solle. Good Lord make my way sure and streight to the, so that I fal not betwene sprosperitie and aduersitie, but that in prosperous thynges I may geue the thãkes, & in aduersitie be patient, so that I be not lifte vp with the one, nor oppressed with ỹ other. And that I may reioyce in nothing, but that which moueth me to ỹ, nor to be sory for nothing but those thynges which draweth me from the, desiryng to please no bodye nor fearing to displese any besides the Lord let al worldly thiges be vyle vnto me for the, let me not be mery wyth the ioye that is wythout the, & let me desyre nothyng besydes the. Let that labour delight me whiche is for the, &

let al the reſt wery me, Which is not in the. Make me to lift vp my hert oft times to the, and whē I fal, make me to thinke on the, and be ſory with a ſtedfaſt purpoſe of amendement. My god make me humble wythoute fainyng, mery without lightnes, ſad wythout myſtruſt, ſobre Withoute dulnes, true without doublenes, fearyng the without deſperation, truſtyng in the without preſumption, tellyng my neighbours faultes without diſſimulation teachyng them with wordes and examples without mockynges, obediēt withoute arguyng, patient withoute grudgyng, and pure without corruption. My moſt louyng lorde and God geue me a wakyng heart that no curious thought withdrawe me from the let it be ſo ſtrong that no vnworthye affection drawe me backward, ſo ſtable, that no tribulation breake it. My lord, graunt me wit to knowe the, diligence to ſeke the, cōuerſatiō to pleſe the: and finallye, hope to embrace the,

for

for the precious bloud sake of that im maculate lambe our only sauiour Je= su Christ: To whom with the father and the holy gost, thre persõs and one God, be all honoure and glory world without ende. Amen.

A deuout prayer vnto Jesu Christ called O bone Jesu.

O Bounteful Jesu, O swete Jesu O Jesu the sonne of the pure vir gin Mari, full of mercy and truthe, O swete Jesu after thi great mercy, haue pitie vpõ me. O benigne Jesu I pray the by the same precious bloude, that for vs mysserable sinners thou were content to shed in the aulter of ȳ crosse that thou vouchsafe cleane to auoyde all wickednes, and not to dispise me, humbly this requiryng, and vpon thi most holy name Jesus callyng. This name Jesus is a swete name. Thys name Jesus is the name of helth. For what is Jesus but a sauiour? O good Jesus that hast created me, and with thy precious bloud redemed me, suffre

me not to be damned, whō thou hast made of nought. O good Jesu let not my wickednes destroy me, whom thy almighty goodnes made and formed. O good Jesu reknowledge ỳ is thine in me, and wipe cleane away that dra-weth me from the. O good Jesu whā time of mercy is, haue mercy vpon me nether confound me not in the time of thi terrible iudgement. O good Jesu if I wretched sinner for my most gre-uous offences haue by thi very iustice deserued eternall payne, yet I appele from thi righteousnes, and stedfastly cruste in thyne ineffable mercy. I dout not but thou wylte haue mercy vpon me like a milde father and mercifull Lord. O good Jesu what profyt is in my bloud, sins that I must descend in to corruption. Certaynly they that be dead shall not magnifie the, nor lyke-wyse al they ỳ go to hel. O most mer-cifull Jesu haue merci vpō me. O most swete Jesu, deliuer me. O most meke Jesu be vnto me comfortable. O Je-

ſu accept me a wretched ſinner into ỹ numbet of them that ſhalde ſaued. O Jeſu the helth of theim that beleue in the, haue mercy vpon me. O ſwete Jeſu ỹ forgeuenes of almi ſines. O Jeſu the ſonne of the pure virgin Mari indue me with thy grace, wyſdome, charitie, chaſtite and humilitie: yea, ẽ ſted faſt patience in all my aduerſities, ſo that I may perfitely loue the, and in the be glorified and haue my only delight in the, world without end. Amẽ

A prayer to be ſayd at the houre of death.

O Lord Jeſu, which art the onlye helth of al men liuing, and the euerlaſtyng lyfe of theim whych dye in thy faith. I wretched ſinner geue and ſubmyt my ſelfe wholy vnto thy moſt bleſſed wyll: And I beyng ſure that the thyng cannot peryſhe, whiche is committed vnto thi mercy: Wyllingly nowe I leaue this fraile and wicked fleſhe in hope of the reſurrectiõ which i better wiſe ſhal reſtore it to me again I beſeche the moſt merciful lord Jeſu

Christ, ỳ thou wylt by thy grace make strong my soule agaynst all temptations, and that thou wylt couer and defend me with the buckler of thy mercy against al the assaultes of the deuil I se and knowledge that there is in my selfe no helpe of saluation, but all my confidence, hope and trust is in thi most merciful goodnes. I haue no merites nor good workes whiche I may aledge before the: Of sinnes and euil workes (alas) I se a great heape but through thy mercy I trust to be in the number of theim, to whom thou wilt not impute their sinnes, but take and accept me for righteous and iust, and to be the inheritour of euerlastig lyfe. Thou merciful lord werte borne for my sake: Thou didest suffre bothe hunger and thirst for my sake, thou didest preach and teach, thou didest prai and fast for my sake: thou dyddest all good workes and dedes for my sake. Thou sufferedst most greuous peines and turmētes for my sake. And finally

ly, thou gauest thy most precious bo-
dy to dy, and thy bloude to be shed on
the crosse for mi sake. Now most mer-
ciful sauiour, let al these thynges pro-
fit me, which thoufrely hast geuen me
that hast geuen thi selfe for me, let thy
bloud clense and wash away the spot
tes and foulnes of my sinnes. Let thi
righteoulnes hyde and couer my vn-
righteoulnes. Let the merites of thy
passion and bloud be the satisfaction
for my sinnes. Geue me lord thi grace
that my faith & saluation in thi bloud
wauer not in me, but euer be fyrme &
constant, that the hope of thy mercye
and life euerlasting neuer decay in me
that charite wax not colde in me, fy-
nally, that the wekenes of my flesh be
not ouercome with the feare of death
Graũt me merciful sauiour, that whẽ
death hath shut vp the eyes of my bo-
dy, yet that the eyes of my solle maye
styll behold and loke vpon the, ỹ whẽ
death hath taken away the vse of my
tong and speche, yet that my hert may

and say vnto the: In manus tuas domine commendo spiritum meum, that is to saye: O lorde, into thy handes I geue and commit my solle. Domine Iesu accipe spiritum meum. Lord Jesu, receiue my solle vnto the. Amen.

A generall confession of sinnes vnto God.

O Most merciful Lorde God and most tendre & dere father vouchsafe I hartely beseech the, to loke doune with thi fatherly eyen of pitie vpō me most vile and wretched sinner, which lye here prostrate in heart before the feete of thy botomeles mercye, for I haue sinned against the throne of thy glory, & before the o father, in somuch that I am no more worthy to be called thi sonne. Neuertheles, forasmuch as thou art the God and father of all comfort, & agayn desirest not the deth of the sinner, but like a true Samaritan takest th[illegible]t of my sely wounded solle: Wash me (I pray the) by infoundyng thy precious oyle of comfort into my woūdes, ioyfully to tūne

with

With ỹ lost sonne into the lap of thine
euerlastyng pitie. For lo, thou art my
hope & trust, in whom I onely repose
my selfe, hauyng in the ful confidence
and faith, and so I say with very faith
full heart, trustyng in thy mercy, I be
leue in the o God the father, in the O
God the sonne, and the o God the ho-
ly ghost. iii. persons and one true and
also very god, beside whom I know-
ledge none other god in heuen aboue,
nor in yerth beneth: yea, and I poore
sinner do accuse my self vnto the dere
father, that I haue sore and greuous-
ly offended thy almyghtie goodnes &
maiestie in the committyng of myne a
bundant greuous and manyfold sin-
nes and wretchednes, for I haue not
kept the lest of thi most godly and ble-
sted commaundementes lyke as thy
ryghteousnes maye requyre and de-
maund ỹ same of me: I haue (I say)
not honoured ỹ lyke my god, nor drad
the lyke my lord, loued the like my fa-
ther trusted in the lyke my creatour &

sauiour. Thy holy and dredfull name vnto whom all glory and honour belongeth, haue I vsed in vayn. I haue not sanctified ỳ holy dayes with workes which be acceptable vnto the, nor instructyng my neighboure in vertue accordigly. I haue not honoured my parentes nor bene obedient vnto thẽ throughe whõ (as by an instrument) thou hast wrought my comming into this world. The high powers and rulers which take their authorite of the I haue not bene wyllyngly obedyent vnto. I haue not kept mine hert pure and clene from mãslaughter: yea, had not thy grace and mercy defended me the better, I should haue commytted the deede also. I likwise am not pure fromtheft, nor from aduoutry, nor frõ false witnes bering, but haue in mine heart and mynde wished and desired my neighbours goodes and thinges, I haue folowed the greate pryncе of this world Satan (whiche hath bene a lyer euen from the beginning) in cõ-

cupi-

cupiscence of the flesshe, in pryde of liuyng, in liyng, in deceitfulnes, in lechery, in hatred and also enuy, in bakbytyng, in dispayre, and also misbeleue. My fyue wyttes haue I foulye misused and spente, in heryng, seyng, smelyng, tastyng and also felyng, whyche thou hast geuen me to vse vnto thi honour and glorye, and also to the edification and profyte of my neighboure. But what maner soeuer that I haue offended and sinned against thy eternal maiestie (for no mā knoweth thoroughly his synnes as thy Prophete witnesseth) whether it hathe bene by daye or elles by nyght: yea, euen from my chyldhod vnto this day, were it in wordes, workes or thoughtes secretly or openly: O my mercifull god I am sory for it, euen from the very bottom of my heart: yea, & my soule murneth for sorowe most mercifull father, that I am not a thousand times sorier thē I am. How be it, in token of great repētaūce (though al hartes be knowne

wel ynough vnto the) I do knocke & stryke my breast and saye in bitternes of heart and solle, Lord god & father haue mercy, lord god sonne haue mercy, Lorde god holye gost haue mercy. Spare me of thy infinite mercye dere lord nowe, and al the dayes of my life and let me haue parte of thyne abundaunt grace, so as I maye change my sinful lyfe, and put out of me the olde man with all his euyll concupiscence, and also ỹ I may dye vnto the worlde and that the worlde, may be vnto me a crosse, and so go furth in a newe life Strengthen me o lorde in a true humble hert, in perfect loue hope and trust in ỹ. Geue my solle the grace to desire the only, in the onely to reioyce and repose my selfe, and that I may vtterly renounce and forsake the vayne affiaunce of this world, so that thou maiest fynd me redy with the good seruaunt in the midnight of my deth, which shal sodenly stele vpon me like a theefe ere I bee ware. Be thou vnto me at

that

that tyme of nede (o lorde) a towre of strength, a place of refuge, and a defensible god, namely agaynst the face of the fende, who lyke a rorying lion shal be then most redy to devour, and against desperatiō, which then shalbe busy to greue me. Let then thy comforte cleue fast vnto me, thy mercy kepe me and thy grace guyde me. Fetch then again, Lord god the father, that which thy puisaunt myght hath shapē: fetch then again lorde the sonne that which ỹ hast so wisely gouerned and bought with thi precious bloud. Take again then lord holy gost, that whyche thou hast kept and preserued so louingly in this region of sinne and vale of mysery thre persons and one very god, vnto whom be prayse and honoure for euer and euer. Amen.

A prayer agaynst the deuel.

IEsu Christ our lorde, whiche by the mouth of the holye Apostle saynct Peter, most truely diddest saye that our aduersary the deuell goeth a

bout lyke a roaring lyon, sekyng whō he may deuour: he is busy and fyerse, and breketh in vpō vs, so that if thou helpe not, he wil sone deceiue vs, with hys craft ouerturne vs, wyth hys might and with his cruelnes teare vs in peces. But if thou Which hast vāquished him, Wilte appere, but as it were a farre of, thou wilt make him afrayd and with thy onelye loke put hym to flyghte. Vouchsafe o lorde to receyue vs into thy garde, beyng but infantes weke, feble, & vnskylfull, least ỹ fierse and cruel beast al to tear vs. We bear before vs and shewe furth in this our fyght the crosse thy banner, the crosse thy triumph and victory, that our enemy may well knowe that We do oure busines by thy counsayle, ayde, and strength: to the be glory for euer. Amē

For the desyre of the lyfe to come.

THis my body is the very darke & filthy prison of the solle, thys world is an exile, and a banishmente: this life is care and misery, but where

thou

thou art O Lord ther is the very cõ=
try of libertie, and euerlastyng blessed
nes. Stirre our myndes nowe & then
to remember so great felicitie: Poure
into our heartes a desyre of suche pre=
cious thynges, and of al thinges most
to be desired. Geue quietnes vnto our
minde, and graunt that we may haue
some tast of the euerlastig ioyes, wher
by these thigis of the world may seme
filthy, & be so lothfull vnto vs, whych
we seke for so ernestly, and embrace so
greedely, and retaine so surely, that we
may refuse and dispise these bitter
and filthi thinges, and most fer=
uently e desire the swetnes of
thy familiaritie, in ỹ which
all goodnes is contained
To the be glorye for e=
uer. Amen.

T'be ende of the Primer.

The copy of the Kynges highnes bil assigned.

HENRY THE VIII.

HEnry by ꝑ grace of God of Engla̅d Fraunce, & Ireland Kyng. defendour of the fayth, & of ꝑ churches of England and Ireland in earth the supreme heade. To all Printers and Bookesellers and to all other oure officers, Ministers and subiectes. We do you to vnderstande, that of our grace especiall, we haue graunted and geuen Priuiledge and licence, to our welbeloued subiect Richard Grafton, Printer & seruaunt to our moost derest sonne Prince Edward, and Edwarde Whithurch citizin of London, to Print or cause to be Printed our Primer (nowe by vs and our clergy set furth) both in English and Latin: and none other person nor persons of what estate, degre, or condicion so euer they be of, to Print or cause the same Primer to be Printed, or any part therof, but only the sayd Richarde and Edward and either of them and the assignes of anye of them. Neither to sell nor by of any other impressions then suche as shalbe Printed by the sayde Richarde or Edwarde or the assignes of any of them.

Wherfore, we will and streightly commaund & charge al & singuler oure subiectes, aswel Printers as Bookesellers, and all other persones within our dominions ꝑ they ne any of them presume to Print or sel, or cause to be Printed or sold the sayde booke or any parte therof contrary to the meaning of this our present licence and priuiledge, vpon payne of oure high displesure. Geuen at oure Manour of Grenewich the xxviii. daye of May. in the xxviii. yere of our reigne.

MVSEVM BRITANNICVM

God saue the Kyng

INCITVM VERBVM
SVSCIPITE IACO. 1.